

From the library of
SIR R. LEICESTER HARMSWORTH, BART.



This is the
Folio of the record
Book of 2 records
Pub. Log. App'd.



J. Gillig Engt. Feb. 1.

From the library of
SIR R. LEICESTER HARMSWORTH, BART.



18 14.

162 0

Sum 81.6

188 3
162 0

b. A. 7

THE
ISLE OF MAN:
OR,
The Legall Proceeding
in Man-shire against
SINNE.

Wherein, by way of a continued Allegorie, the chiefe Malefactors disturbing both Church and Commonwealth, are detected and attacted; with their Arraignment, and Judicall tryall, according to the Laws of ENGLAND.

A necessarie Direction for waifaring Christians, not acquainted with those perillous wayes they must passe, before they happily arriuue at their wished bauen.

By R. B. Rector of Batcomb.
SOMERS.

LONDON,
Printed for Edw. Blackmore, at the
great South doore of Pauls. 1626.



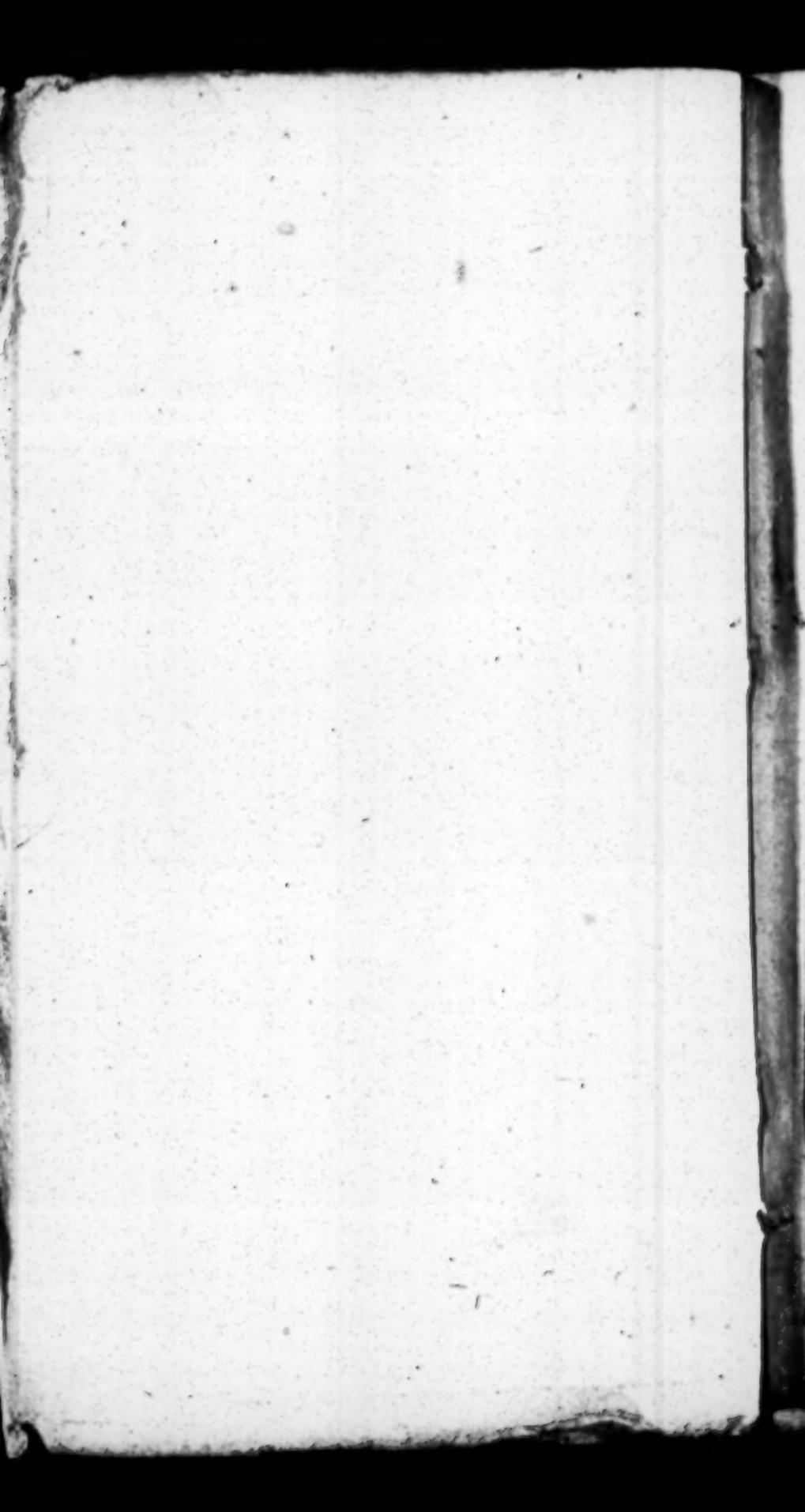
THE
ISLE OF MAN:
OR,
The Legall Proceeding
in Man-shire against
SINNE.

Wherein, by way of a continued Allegorie, the chiefe Malefactors disturbing both Church and Common-Wealth, are detected and attached; with their Arraignement, and Iudicall tryall, according to the Laws of ENGLAND.

A necessarie Direction for waifaring Christians, not acquainted with those perillous wayes they must passe, before they happily arrive at their wished bauen.

By R. B. Rector of Batcomb.
SOMERS.

LONDON,
Printed for Edw. Blackmore, at the
great South doore of Pauls. 1626.





TO
THE RIGHT

Worshipfull, Sr. THOMAS
THYNNE, Knight, and to his
religiously-affected Ladie, the
Lady KATHERINE THYNNE:
*All sauing graces, in the blessed way
unto eternall Comforts are
unfaignedly wished.*

Right Worshipfull,



Ince your de-
parture , and
now returne a-
gaine to Long-
leate,(so long wished for of
the poore,which felt your
mer-

The Epistle Dedicatory.

mercies in set times of relief and daily almes) it was my hap to trauell into, and throughout the whole *Isle of Man*: now vsually with Trauellers to discourse of their Journeying, and to relate their Observations. And therefore let none obiect and say vnto me that of *Persius*, *Scire tuum nihil est, nisi te scire hoc sciat alter*: For I found good in my paines taking: and *bonum* is *communicativum et sui diffusivum*, and so quo *communias*, *eornelius*. In my very entrance, and afterwards euery where I found written that old ancient

The Epistle Dedicatory.

cient precept, *Nosce teip-
sam*. This lesson I began to
take out with diligent ob-
seruation. And it brought
to my mind the Apostles
charge, *Quisque explorat se-
ipsum*, which I laboured to
put in practice, and so
sought my selfe in my self;
for, I remembred that say-
ing long since learned, *Or-
bis quisque sibi, nec ne quaesi-
ueris extra*. Thus my trauel
became very profitable to
me; and the variety of
sights withall procured
delight, and turned my
paines into pleasure.

In my trauelling, I came
to the Countie Towne, or
A 3 chie-

The Epistle Dedicatory.

chiefest Seate there, called
Soule : Where I rested for
some time, because it fell
out to be the Assise weeke
for all that Iland. Where I
specially marked how in al
things they proceeded a-
gainst Malefactors, accor-
ding to the Lawes of Eng-
land : in this onely lyeth
the difference : there is ne-
uer but one Judge, where-
as wee haue euer two ap-
pointed in euery Circuit,
as wee haue now in this
Westerne, very honora-
ble and religious Judges,
*quos, honoris causa, non pos-
sum non nominare,* Sir John
Walter, Lord Chiefe Ba-
ron,

The Epistle Dedicatory.

ron, and Sir *John Denham*, another worthy Baron of the Exchequer, louers of vertue and Justice.

And indeed such ought Judges to be, as was and is this Judge in *Man*. He is a Judge of *Iesbroes* choice,
et verax, & Dei timens,
& osor turpis lucri. Hee is diuinely giuen, prudent, impartiall, and very quicke
(vpon good information) in dispatch of Causes. He was worthily attended, as he ought euer to bee, with Justices of Peace, Knights and Esquires, Gentlemen of singular note and fame

Exod. 18.

The Epistle Dedicatory.

in that Countrie. This I heard of them, and it appeared by their practise, that they all stand for the maintenance of the lawes, they see their Soueraigne well serued, Justice duely obserued, and iudgement executed accordingly.

Thay never side with any, for they hate faction: Pride and Envie, two restlesse Make-bates, for notorious misdemeanour, I saw bound to the good behaviour. So as now there a Cæsar-like spirit, *patitur superiorem*, and a Pompey *sum parem*. They runne all

The Epistle Dedicatory.

all one course, and as true
Israelites, *quasi vir unus*,
for publike good. There-
fore doe the people liue in
peace, the land prospereth,
Justice flourisheth, vertue
is exalted, vice suppressed,
and the enemies at home
and abroad made to
feare.

The whole discourse of
this excellent order, and
carefull proceedings there-
by mee obserued, from my
first entrance vnto the
end, I heere do present vnto
your Worships, not
doubting of such an accep-
tance, as the delight in rea-
ding, and the profit, by a

A s righ

The Epistle Dedicatory.

right vse, may iustly pro-
cure, and so I doe humbly
take leauue,

Batcomb,
Decemb.6.

Your Worships in all

Christian seruices,

at command,

RICHARD BERNARD.

THE



THE
AVTHORS
earnest requests.

FIRST, to the Worthy Reader, whosoeuer, to whom let me but say thus much of this Discourse and allegoricall narration; that in it sunt bona, sunt quædam mediocria, sunt mala nulla: Yet if any thing may seeme distastfull, let thy minde.

The Epistle

minde be to take it well, as Cæ-
fars was, to interpret well the
seeming offensiuē carriage of one
Accius the Poet towards him,
and thou wilt not be displeased.
Thy good minde will prevent
the taking of an offence, where
none is intended to be giuen. In
discovery, attaching, arraign-
ing and condemning of sin, I
taxe the Vice, and not any
mans person : so as 't may say
with one,

Hunc seruare modum no-
stri nouere libelli,
Parcere personis, discere
devitijs.

Thou hast heere towards the
end of this discourse, the tryall
and judgement upon foure no-
torious Malefactors. Two of
them the very prime Authors
of all the open rebellion, or se-
cret

Old-man,
Madame
Heart.

to the Reader.

cret Conspiracies, which at any time eneuer were in that Iland, The other two were the princi-pall Abettours and the chiefeſt Supporters of them. Their names, their natures, and their mischieuous practices thou mayeft finde at large in the nar-ration.

There ſhould haue beene, at that Affiſes with theſe, the araignement of certaine ſuſpe-ited Witches: but this was pre-vented, because the Grand-Ju-rie Gentlemen could not agree to bring in their Billa vera: for that they made queſtion of diuers points, whereof they could not bee reſolved at that preſent.

I. Whether the afflicted did ſuffer by onely ſome violent diseases in nature, producing ſtrange

The Epistle

See Doct.
Cotta his
tryall of
Witches.

strange effects, like practices of Witch-craft? Which for want of a judicious Physician they could not discerne.

2. Whether the afflicted were a counterfeit, as was one Marwood, the Boy of Bilson, and one Mary Brasier? Or that he or she having some naturall disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysterica passio?

3. Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the diuell; without the association of a Witch, as it happened to Iob, and others in the Euangelists? Or that the afflicted hath a diuell, and is a Witch, and hath by his or her owne wayes, brought this euill

upon

to the Reader.

upon him or her, without the practice of any other Witch?

4. Whether they might proceede upon meere presumptions against the suspected, or rather stay till they had more certaine and grounded proofes?

5. Whether they could (none of them being read in any learned tractates touching the practices of Witches,) rightly examine the suspected, to finde out a Witch, and so to bring him or her deservedly under the power of Authority?

If there come forth, by the leave of Authority, a Guide to Grand-Jury men in cases of Witch-craft; my suite is, that they would be pleased to accept of my well meaning therein. In which all these points before are fully handled; as also, That

Request to
Grand-Jury
men.

there

The Epistle

there are witches; who are most
subject to bee made Witches.
How they prepare themselves
for the Diuell. How Satan
draweth them to a league, and
becommeth familiar with them.
That there are good Witches,
and the signes to know them.
That there are bad Witches,
and how they practise, and what
it is that they can doe, and how
many things must concurre in
bewitching. What are the signes
to knowe one to bee bewitched.
That Witches may be detected.
What are strong presumptions
of a Witch. What are the cer-
taine evidences against such an
one. How thoroughly to examine
a Witch; with many other par-
ticulars, in 28 distinct chapters,
fully, & yet with great brevity.
The death of five brethren and
sisters.

to the Reader.

sisters, lately condemned and executed for Witches, one more yet remaining, formerly brought before a Judge, and now in danger to bee questioned againe, hath moued mee to take this paine; not to prevent Justice, nor to hinder legall proceedings; but that I may not be mistaken nor wronged, as I was once, and more should haue beene, had not the wisdome and goodnesse of so reverend a Judge accepted graciously of my upright Apologie against vaine Accusers.

Judge
Denham.

Sir Rob.
Philips.

I made a Petition then to my Lord the Judge, to the worthy Master Shiriffe, and to all the Worshipfull on the Bench, which I am bold to renew againe now more publikely, because it pleased that reverend Judge so well to like thereof, and to second it.

The

The Epistle

Request to
the Judges,
the Sheriff,
and Justices.

The state of poore prisoners
is well knowne, and how their
soules safety is neglected: and
yet our Saviour gaue such a te-
stimony to a penitent thiefe, as
he never gaue to any mortall
man else; for he told him, that
he should be that day with him
in Paradise.

How blessed a worke would it
be, to haue maintenance raised
for a learned, godly, and graue
Diuine, that might attend to
instruct you daily? Twelue pence
a quarter, of one parish with an-
other in our Countie, would en-
courage some compassionate ho-
ly man thereunto: And what is
this? Not a mite out of every
mans purse to saue soules.

If with this instruction there
should bee meanes to set them
also on Worke, they might get
some-

to the Reader.

somewhat for food, for rayment. They might so prevent the miserable fruits of sloth; their mindes would bee employed, their bodies bee preserued in health, and not pine away, and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants, lazie wanderers, and the idle rout, from turning thicknes, more then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heauenly meanes of instrucion, and bodily labour, become, through Gods mercy, more profitable members in the Common-Weale afterwards: whereas now they become twice more the children of Belial, then they were before.

Oh that the hononrable my
Lords

The Epistle

Master
Symmes.

Lords the Judges, the now religiously-affected Master Shiffre, whose the Gaole is for the time being, the worthie Justices of the Countrie, with other Christianly-minded Gentlemen, would be pleased to take this matter into a deepe consideration, and in the bowels of mercie commiserate their case. The worke surely would blesse them, all that should come reformed hereby, Whether they should liue or dye, would praise God for it, and pray for a blessing upon them and theirs for euer.

Request to
the Keeper.

My suite is to every keeper of a prison, if they bee no kinne to Master Newman, the Gaoler in this discourse, that yet they would take acquaintance of him, and become better knowne

to the Reader.

knowne to him. That their prisoners may by their vertues and religious care, be better disposed.

My request to poore prisoners is, to redeeme their time ill spent; to call to God for mercie and pardon: and to moue them heereunto, let them in serious meditation put themselves in minde of these things.

1. That their liberty abused, God hath by the hand of authoritie taken from them, as unworthy to liue freely in a Common-Wealth. 2. That as they neglected and despised spirituall meanes of saluation, they are now deprived thereof.

3. That as before they delighted onely with wicked company, now are they shut up one with another together. 4. That their

Request to
the poore
prisoners.

Medita-
tions.

The Epistle

their ragges are ensignes to them of their ragged condicions. 5. That their filth and vermine telleth them of their filthie conuersation, and their many sinnes and corruptions.

6. That their want of food is a punishment for such of them, as haue abused Gods blessings to gluttony, drunkennesse, and the fruities thereof, Wantonnesse, and filthie uncleannessse. 7. That their prison is, as it were, a picture of hell, to mind them of their end, whither they are going, if they doe not amend.

8. That their expecting of the Assises, is an instruction to look for Iesus, the Judge of all the world. 9. That their chaines, fetters and bolts teach them to consider the nature of their sinnes, which hold them bound

to the Reader.

to answer at the Barre of Gods
Instice. 10. That their desire of
life by a Psalme of mercy,
should moue them to desire
eternall life, through the mer-
cies of God in Iesus Christ, who
will be gracious to every true
believing penitent: Which gra-
ces (poore prisoners) God send
you: and feare onely to dye eter-
nally.

Before I end, I haue a
suite to all that professe the
Law, that if in this Allegorie,
fetched from such termes, as
be better knowne to them, then
to my selfe, I dos mistake, they
would bee pleased to passe ouer
that, and make use with mee of
the spirituall sense, which is the
drift of my labour heerein. And
so at the length, I take leaue,
with my prayer to God for the

peace

Request to
professors of
the Law.

The Epistle.

peace of Jerusalem, and for a
prosperous successe to all that
loue the Israel of God, with our
Countries glory and safety.
Amen.



THE ISLE of MAN,

O R,
*The Legall Proceedings
in Man-shire.*

LAMENT. 3. 40.

Let us search & try our waies.

He lamenting Prophet IEREMIAH in his daies ful of lamentation & mourning, seeing and B also

also partaking with others
of those miseries, which
befell the state of the Iews,
justly procured at Gods
hands for their sins, doth
heere give them aduice
what was best to be done,
that in this their distresse
G O D might shew them
mercie ; and that was to
repent and turne vnto the
L o R D , to the effecting
whereof, hee counselleth
them 2. things laid downe
in my Text. 1. To search
out sinne, 2. and to put it
to triall.

In the handling wherof,
I will proceed as heere we
do against a lewd and wic-
ked

ked Malefactor, legally, according to the lawes of this Realme.

The first part of my Text is to *Search*: wee know, that when one hath offended the lawes, hath committed any felonie, murther, treason, or done any outrage, for which he is to be apprehended, hee presently flying & hiding himselfe, is pursued, and sought after; diligent search is made to attach him.

The Malefactor heere which doth so much harm on every one, every where without ceasing, is *Sinne*. This is a notable *Thiefe* and

B 2 Robber,

Robber, daring to set vpon any. He robbeth God of his honour, and man of Gods fauour. This *Thiefe* stole from *Angels* their excellency of glory, from our first parents their innocencie. This is hee that robbeth vs of our graces, the spirituall money which we haue in the purses of our heart, to helpe vs in our iourney to heaven. This *Villaine* bereaueth vs of our goods, driueth away our cattell, spoileth vs of every temporall blessing, of our health, our peace, our liberty, and plenty. He it is that vitterly vndoeth

vs,

The Isle of Man.

5

vs, and maketh our estate miserable, that we cannot thriue in any thing, Body or Soule.

This is a *Murthering Thiefe*, wheresoever hee breaketh in, by day or by night, there will he either kill or be killed; Man and sinne cannot both liue together. Most bloudily cruell he is, for hee will spare none. He slayeth the hoarie head, and killeth the tender Mother with the new-borne Babe. Hee regardeth no person, no sexe, no age, of so murtherous a disposition is he, and so inhumanely barbarous.

B 3

He

Pto. 5. 12.

He is a very strong thiefe,
no human power can sub-
due him ; hee taketh man
and bindeth him : for In-
quitie taketh the wicked,
and holdeth him with the
cerdes of his owne sinnes. He
will beare rule where hee
commeth , all must obey
him. He will command the
Reason, raigne ouer the
Will, and swagger ouer the
Affections, and leade cap-
tive the whole man , and
make him seruiceable to
his lusts ; yea, and make
him spend his whole estate
to maintaine him in his
lustfull humors ; whether
it be in Pride, or Drunken-
nesse,

Rom. 7. 23.

nesse, or Gluttony, or Idlenessse, or Whoredome, or whatsoeuer else it is; he both must and will haue maintenance, else will hee set all on fire: for Wickednesse burneth as fire.

Isa/9.18.

This is an ungratefull and mischienous Thiefe: for let any enteraine him and fauour him, he will worke their ouerthrow. Yea, so vile a Villain is he, that the more any make of him, he worse he is to them: for, bee with-holds all good from them, bee procureth mischieves to light upon them. Hee keepeth out Grace from hauing any entertain-

Ier.5.25.

Ier.4.18.

B 4 ment.

ment. Hee smothereth *Conscience* for speaking; hardeneth the *Heart* for feeling; blindeth the *Judg-
ment* from discerning; stop-
peth the *Eare* from hear-
ing any good counsell;
lameth the feet from wal-
king in Gods paths; be-
nummeth the *Hands* from
doing duties of Charitie,
and maketh the *Tongue* to
falter in speaking of holy
things. Neither yet doth
he this onely; but he wor-
keth Enmitie betwixt his
Fauourite & his best friend,
euен betweene God and
his own *Conscience*. And
to make vp the height of
his

his Mischief; the more to strengthen himself against his foolish and vnhappy friend, hee, at vnawares to him, lettereth in, and that into the best room, (euening the Heart) his great and most deadly enemy, the *Diyell*.

Thus Couetousnes did let him into *Iudas* heart, and set him on work to betray Christ. Flatterie let him into the hearts of the false Prophets, to deceiue *Ahab*. Carelesnesse lets him in, to hinder the fruit of the Word. Losse of Gods graces lets him in, & seuen worse with him, to ruine a man viterly. Hy-

Mat. 26.
14, 15.

1 King. 22.

Mat. 13.
Mat. 12.

B's pocti-

Act. 5.10.

pocriticall vain-glory, and Couetousnesse did let him into the hearts of *Ananias* and *Saphira*: for vain-glorie made them sell all, to make a shewe to bee like *Barnabas*: but Couetousnes with vnbeliefe aduised them to withhold some of the money, lest they should happen to want: but how to do this, & keep their credit they knew not; therefore *Hypocrisie*, *Vaine-glory*, *Couetousness*, and *Vnbeliefe* called in Satan, to heare his counsell; who taught them to lye vnto the Holy Ghost, but to the death of them both.

Thus

Thus wee see, what an vngratefull Villaine sinne is to his best friends.

Lastly, this Thiefe is a pestilent subtle Thiefe. Sinne is deceitfull; it beguiled Adam, David and Salomon: Yea, Saint Paul, one once rapt vp into the third Heauen, doth acknowledge that it deceived him. And whom hath it not deceived? He is therefore carefully to bee auoide & taken heed of: and this robbing, murthering, strong, vngrateful, mischievous and subtil Thiefe diligently to be sought out.

Heb.3.13

Rom.7.11

But before Search can
be

A Watch.

be made, a *Watch* must be set to espie him out, that he may be attached.

Watchmen.

The *Watch-man* appointed for this purpose, is *godly zealous*, who hath euer an holy suspicion of a mans owne wayes, lest in any thing, at any time, he should mis-behave himselfe.

Assistants.

This vigilant *Watchman* hath with him two *Assistants*, euer to accompanie him; the one is *Love-good*, a zealous fellow for God & good duties: the other is *Hate-ill*, an angry and waspish fellow, and of a fierce countenance against sin.

These

These three euer keepe together, so as Sinne can not so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

The place where these are set Watch-men, is called *Soules-towne*, a towne of great resort, a thorowfare, never without Travellers, ill motions, day and night ; and the Posts, which are Satans suggestions, euer and anon passe thorow, and many at the Common Inne, the *Heart*, take vp their lodgings.

This Town is very spacious

The Towne.

Travellers.

Posts.

The Inne.

streets.

charge.

Deut. 4.9.
Prou. 4.23.

Heb. 3.12,
13.

cious and large, for besides many *Back-sides*, *By-lanes*, and *Out-corners*, there are foure great streets: *Sense-street*, *Thought-street*, *Word-street* and *Deed-street*; in some of which this lewd companion Sinne, and his Cope-mates will be found wandering.

When the Watch is set, they haue a Charge given them by one in authoritie, which is this; *Keape thy Soule diligently*: and with all to haue a watchfull eye to the Inne, and to take heed lest at any time there be an heart of infidelitie to depart from the living God:

com.

commaunding also the Watch-men to exhort one another daily, lest their hearts be hardened with the deceitfulnesse of sinne.

These Watch-men haue also a *Watch-word* giuen them, euē a word of preventing Grace ; saying to them, *This is the Way, walke in it, when they are turning to the right hand, or to the left.*

*Watch-
word.*

Isa.30.21.

To this Watch-word, Godly-zealosie with his Associates doe willingly attend, keeping carefully the watch; so as the Thief is descried, & presently they make Hue and Crie after him.

This

Hue & cry.

How to
know Sin.Rom. 3.20.
7.7.
1. Joh. 3.4.

This Hue and Crie is written by the Bible-clark, and containeth infallible markes to discover sinne, whereby it may bee certainly knowne ; and they are these.

1. By the *Law of the ten Commandments* : for by it cometh the knowledge of sinne : for euery failing in that which is commanded, and euery thought, word & deed against that which is forbidden, is sin.

2. By euery exhortation to vertue, and euery dehortation from vice : being appendices to the Commaundements , shewing what

what we ought to doe, and what ought to be shunned and auoided of vs.

3. By *every Threatning* which is the word of Gods displeasure for *Sinne*.

4. By *punishments inflicted*, which is certainly Gods hand for sinne ; for were he not prouoked by Sinne, hee would not afflict vs.

5. By the *humble confes-*
sion of such as haue ac-
knowledged their Sinnen
in particular.

6. By *plaine accusa-*
tions laying Sinnen to
mens charge, *Isai. 59. 3,*
&c.

7. By

Isa. 1. 18.
18. 3. 14.
& 5. 20.

Act. 5. 5. &
13. 11.
Ier. 25. 6.
Lam. 3. 33.

Ios. 7. 20.
Psal. 15. 5,
14.
I. Sam. 13.
19.

Mat. 27. 4.
1 Tim. 1.
13.
I Cor. 19.
9.

2 Chr. 19.

1 Sam. 2.
19.

7. By reproofes & checks
for Sinne, 2. Chron. 19. 2.

8. By Places numbering
up Sinnen by name in sun-
dry Scriptures, Rom. 1.29,
30, 31, 32. 1. Tim. 1. 9, 10.
2. Tim. 3. 2, &c. 1. Cor. 5.
11. Gal. 5. 19, 20, 21. Rom.
21. 8. Pro. 11. 1. Mich. 6.

II.

9. By the description of
Sinne, shewing what it is,
as in 1. Job. 3. 4. & 5. 17. Ro.
14. 23. Pro. 21. 4. & 24. 9.
& 14. 21.

10. By the Description
of godly men negatively, by
such things as they ought
to auoid, as in Psal. 1. 1. &
15. 3, 5. & 24. 4. Ezek. 18.

6, 8.

6, 8. Isa. 33. 15. Psal. 101.

3. & 16. 4.

Lastly, by the Description of wicked men, by their bad qualities and conditions, Psal. 10. 2, 11. & 12.
2, 4. & 57. 21.

The Hue and Crie thus set out, it is carried by the Spirit of Supplication, crying mightily to the Lord for grace & mercy to help in time of neede, as *Danias* did; who saw Sion before him, and then made hee Hue and Crie, saying :
Hauue mercie upon mee, O Lord, according to thy loving kindnesse, according to the multitude of thy mercie doe

who carrieth
the Hue &
Crie.

Psal. 51.

1, 2.

doe away all mine offences.

This Hue and Cry must not be let slip at any hand, but be carried along in the pursuite, lest in following of sinne, men be deceipted, and solide Vertues bee attached instead of Vices. For this wee must know, as Vices haue not a fewe friends, (as after shall bee shewed,) so Vertues haue many enemies readie to informe against them, that they may be pursued after as Malefactors, that Sinne in the meane while may seeke shelter and escape: and the enemis are these:

i. One Mr. Out-side, in
the

*Vertues E-
nemis.
i. Outside.*

the inside a carnall Secu-
ritan, a fellow that will
come to his Church, keep
his Sundayes and Holy-
daies: But yet in the Con-
gregation while he sitteth
among others, sometimes
he is nodding, and some-
times fastasleepe; and if he
abide waking, then is his
mind wandering abroad, so
as he remaineth still igno-
rant, without any effectuall
power of the Word; and
being out of the Church,
hee is presently vpon his
worldly busynesse.

This fellow cannot abide any after meditation,
or Christian Conference
with

with others of that which he hath heard ; and if hee espie any meeting together for this purpose, then he maketh information against them, and is readie to send the Hue and Crie, as against a priuy Schismatical connenticking, and unlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Aduersarie.

2. *Wicked worldly-wise.*

Lam.3.15.

2. The second is, *Sir Worldly-wise*, a very foole to God, a selfe-conceited earth-worme, whose wisedome is from below, and therefore *senuall, earthly, and diuelish*, who proudly with much disdaine, con-

dem-

demaeth and conteinmeth
the wisdom which is from
aboue, pure and peaceable,
sincere and charitable; and
is readie to send the Hue
and Crie after it, as after
foolish and doting Simpli-
cite.

3. The third is *Sir Luke-warm*: this fellow is a tem-
porizing time-servter, lachte
on both sides, hee is all in
the praise of moderation
and discretion, one very
indifferent between this &
that: Hee cannot endure
teruent zeale, but would
haue Hoe and Crie sent a-
gainst it, as against a fiery
mad-brain'd rashnes.

3. *Luke-warm*.

4. The

4. *Plausible
Ciuit.*

4. The Fourth is Sir *Plausible Ciuit*, a fashiona-ble fellow, framed to a commēdable outward behauisour for ciuity, but in matter of Religion he hath no more but what he hath by common education, custome, and example of others. To the life of Re-ligion hee is a stranger: strict seruing of God, and a more narrow search of our waies, he holds to bec foolish scrupulositie, and is desirous to haue the Hue and Crie sent out against it, as against phantasticall p̄ciseenesse.

5. *Macbia-
uell.*

5. The Fifth is, Mr.

Ma-

Machianell, a mischeiuous Companion : all for policie, little for pietie, & then in pretence only : Hee is a very *Iehu*, zealous against *Baal*, so roote out *Ahab*s posterity ; for the more sure settling of the Kingdom to him and his : but in state Idolatry, a very *Ieroboam*, to keepe the kingdome from being reunited to *Indah*. He cannot suffer gainful abuses to be refor ned : but if any attempt any such thing, he accuseth them for factious turbulent spirits, & so would he haue the *Hue* and *Crie* made against their ende-

C vours

uours as against some Puritanicall tricke.

6. *Libertine.*

6. The sixt is one *Libertine*: this licentious fellow hath a Chiuerell conscience, caring for nothing but how to passe on along his life in pleasurable contentments. Religion by him is held to be but a devised Policy to keepe men in awe of a Deity; and therefore when hee seeth Religion to be made conscience of, hee presently causeth Hue and Crie to be made against it, as against Hypocrite. This prophane enemy laugheth at ,and mocketh Christianity.

7. The

7. The seventh is,
Scrupulofitie: this is an vn-
sociable and a snappish fel-
low, he maketh sins to him
self more then the law con-
dēneth, & liueth vpon fault
finding. *Weaker Apprehēsi-*
on is his *Father*, & *Mis-un-*
derstanding his Mother, and
an Uncharitable heart his
nurse. The vse of Christian
liberty, if it be more in his
concept then he pleaseth
to like well of, then would
he haue the Hue & Crie
sent against it as against
Carnall security. This is a
tidged and censorious Ad-
uersarie.

8. The eight is the *Bab-*

bling

7. *Scrupulo-*
fitie.

8. *Babylonian-*
m.

C 2

bling Babylonians: this is a doating companion, and superstitiously foolish: he boasteth of Antiquitie, though his waies be Novelty: yet he will haue it the Old Religion; and if any forsake it as Idolatry, those he condemneth for Schismaticks, & labours to haue the Huse and Crie sent out against all Reformation in Christiā Churches as against Heresie. This is a bloudy Antichristian Aduersarie.

These are the principall Informers (for I passe by petty companions) which endeuour to mislead the pursuer of sinne, and re-

let him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to haue Sinne set out by marks infallible in the Hue and Crie: else his subtill Villaine Sinne will craftily beguile the pursuer, and will escape either by the shifts which hee can make to deceiue him, or by his many friēds he hath to keepe him from being apprehended.

The shifts which cōmonly a thiefe maketh to escape in his flying away, are two:

1. Is his Counterfeiting
the habit of an honest man: so Sinne craftily putteth

Shifts to
escape.

C 3 vpon

A shew of
Vertue.

Upon himselfe the shew of Vertue as *Ieku* did peace, for the getting of a Kingdome, and establishing of it to himselfe: whose fiane was couered with a pretended & hypocriticall zeale for the Lord. *Ananias* and *Saphira* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discouered it. For as Satan can transform himselfe into an Angell of light, and his Apostles into the Apostles of Christ: so can Sinne, the seede of Satan, put vpon it selfe the counterfeit of vertue.

Cor. xi.
13, 14.

The name
of vertue.

2. A Thiefe will alter his

his name, and by assuming
the name of an honest
man oftentimes escape
away; and after this man-
ner also escapeth Sinne,
Vice getting vpon it the
name of Vertue. And so
Drunkennesse escapeth vnder
the name of goodfellow-
ship; Couetousnes vnder the
name of Good-husbandry;
Filthy Ribaldry, vnder the
name of Merriment; Pride of
apparel, vnder the name of
Decencie and Handsomnes;
bloudy Reuenge for wrongs
offered, escapeth vnder the
name of Valour. Foolish
wastenes, vnder the name
of a franke and liberall dis-

position; Superstition vnder the name of Denotion of Foie-Fathers and the old Religion. Remisnesse in punishing, Gentlenes; Flattery, vnder the name of Vnoffensiveness; Luke-warmnes in Religion, vnder the praise of Discretion; and many such like foule Vices, doe thus deceitfully hide themselves, and so escape vnattached.

If by these his shifts hee cannot escape Godly-jealousie, that constant pursuer, then wil he seek to be holpen by his kindred and friends: for sin hath many, who will either so defend him,

Friends of
sinne.

him, or excuse him, or deny him, or hide him, or make him so little in fault, as will almost perswade godly icalousie, that it is even needlesse so eagerly to pursue after him.

1. The first of these is his *Grandsire Ignorance*; for he knowes no sin, hee cannot reade the *Hue and Crie*: he breedeth sin, and bringeth him vp; and maketh no conscience of it: if sinne get into his house, he holds himself safteynough.

1. *Ignorance.*

2. The second his brother *Error*, he sonne of Ignorance; this fellow mistaketh all, and misconstruc-

2. *Error.*

the whole *Hue and Crie*,
and can find no fault with
sin, and so endeuoureth to
send the pursuer another
way.

3. *Opinion.*

3. The third is his Cou-
sinne *Opinion*, and this will
hold the pursuer with a
long and tedious disputa-
tion, questioning the Act,
whether it bee a sinne or
no? And will endeuour by
probabilities to make it
no sinne, that so hee might
make the pursuer to desist.
Thus sinnes of profit and
such as may preuent cer-
taine dangers are disputed,
Pro & Con as men say. The
sinne of *Vsurie* by many is
brought

brought vnder Opinion, as
lawfull some way.

So the Sinne of Idolatry, to goe and heare a Masse without inward reverence; as it was disputed in Queene Maries daies, to preuent the eminent danger of death the; Many sins evident inough, are made disputable if they yeld profit, or be delightsome to the flesh , or such as may helpe to keepe a mans person or state in safetie; for all these *Opinion* will be a Proctour.

4. The fourth is, one Mr. Subtiltie, his wit being attended on by little Conscience

4. Subtilty.

science of the truth. This man commeth with his distinctions to cleere an Act from sinne; thus with his *latria, & doulia*, he wil haue Idolatry no Idolatry: so with his biting and not biting, and lending to the rich vpon Vse, but not to a needie brother, damned Vsurie must be no Sinne. This Subtilty of wit with a chiuerell Conscience, maketh foule sinnes to passe along as no sinnes.

g. Enfome.
Ma. 27.18.
16.21, 26.

5. The fift is called *Custome*; this old Syre patronizeth many vaine and sinfull practices. By this he Iewes held it no sinne
ir

in them to demand, and in
Pilate to let loose to them,
a wicked *Barrabas*, one
worthy to dye for insur-
rection and murther.

Ioh. 18. 39.
40.

6. The sixt is a Popish
fellow called *Fore-fathers*:
hee aduancesth his Aunce-
stors and their worth, and
thinketh so well of them,
that to imitate them is no
sinne. Thus the Samari-
tanies iustified their false
worship.

6. Fore-fa-
thers.

Ioh. 4. 10.

7. The seventh is one
Sir Power; he maketh euer
that warrantable, which
Law establisheth, ordai-
neth, and decfeeth. Great
and capitall sianes in the
Romish

7. Power.

Romish Synagogue are thus countenanced.

8. Sampler.

Ier. 44. 17.

8. The eight is Sir Sampler, who produceth for patternes great mens and learned mens examples, as if they could not doe amisse : but whatsoeuer they doe or say, it must be good and lawfull, and therefore imitable without sinne.

9. Most-doe.

9. The ninth is Sir Most-doe, who maintaineth sinne from a generall practice, because multitudes do it here, and there, and euery where; & therefore no sinne to doe such a thing, which almost all, or the

the greatest part doe.

10. The tenth is one Sir Silly, one made all of good meaning, who will qualify the fact by thinking no harme, or intending well. Thus would *Saul* haue iustified his rebellion, and *Abimelech* excused his taking of *Abrahams* wife. And thus vaine persons excuse their wanton communication, lasciuious songs, foolish jestings, and such like, faying, they meant no harme, they onely make themselves merry. Thus Sir Silly is hee that maketh *simple* soules pleade good meaning for all

10. *Silly.*

1 Sa.15.15.

Gen. 20.5.

all their foolish superstitions, blind deuotions, and licencidous merriments.

The eleventh is Vaine-Hope : this teacheth to put off the fault to some other, as ~~Cad~~ adam to Enah, and Enah to the Serpent, and to deny the fact, as Cain did, even to God himselfe, thereby hoping to shift off sinne; and to escape punishment, who maketh God all of mercie.

The twelveth is the Lord Presumption : hee searcheth out judgement, he blesseth himselfe in his evill waies, he maketh a covenant with Death, and a league with Hell,

11. Vaine-hope.

Gen.3 & 4

12. Presumption.

Deut.29.

Hell, and suffers sinne to
be his daily guest, and will
let the *Hue and Crie* passe
along without any feare of
perill, as nothing at all
concerning him.

Isa. 28.15,

16.

The thirteenth is Sir
Wilfull, hating to be refor-
med: this is an obstinate
friend for sinne, who will
wilfully defend it, and bee
carelesse of all reprootes.
This fellow in contempt
will tread downe the *Hue*
and Crie vnder his feete,
and maintaine sinne.

13. *Wilfull.*

The fourteenth is Sir
St.-like, which vnder the
shew and shadow of Piety,
& pretended honesty, will
cover

14. *St.-like.*

couer much iniquitie, and hide it for a time, that it be not taken by the pursuer with the *Hue and Cry*; such were the Hypocriticall Scribes and Pharisees.

These great ones, and many other moe, are the friends of this Thiefe and Rebell: but yet for al these Fauourites, godly ielouſie espies him our, and his harbour, and presently goeth to a Iustice of Peace, to procure a Warrant for the Constable to attach him, and all his companions with him.

The Iustice is not one of a meane ranke, or any
petty

*Lord Chiefe
Iustice.*

petty Iustice, but the very Lord Chiefe Iustice of heauen and earth, the Lord Iesus: For it is hee that can giue the warrant to attach sinne, no other warrant will sinne obey.

The Warrant is the Power of Gods Word. The Forme of which warrant is, (as you see in my Text) to search out and attach sinne with all his Associates, and to bring him and them before Authoritie, to answer to such things as shall be obiected against them, in his Maiestie the King of Heauens behalfe.

Warrant.

The

Secretaries.

The procuring of this warrant, is by going vnto, and conterring with some of the *Lord Chiefe Justices Secretaries*, the Writers of holy Scripture, setting downe this charge, as *Ieremie doth heere, to search and trie our waies.*

This Warrant pro cured, Godly Jealousie taketh and carrieth to an Officer which hath Authority to make search and attach sinne.

Understan-
ding.

This Officer, without which sin neither can nor indeed will be attached, is *Understanding, who know-* eth what sinne is.

Now

Now as there be fower sorts of Officers which may attach Fellons by warrant. *The Deputie Constable, the Tithingman, The Pettie Constable, and the Head Constable:* so is the spiriuall Officer fourfold.

i. *The Deputie Constable is commonly some Neighbour, intrusted to performe the office in the others absence : this is the very shaddow of a Constable, and will not willingly intermeddle in any thing ; so as the people where hee dwells may do for all him, what they list.*

i. *Deputie Constable.*

This Deputie Constable

in

Vnderstan-
ding darke-
ned.

Eph.4.18.
1 Joh.2.11.

in this spirituall Towne-
ship, is the *Vnderstanding*
darkened, the sonne of Ig-
norance, and grandchilde
of *Blindnesse of hearts*: this
is a blinde Constable, and
hath never an eye to see
with.

Eph.4.18,
19.

This suffers all disorder
in the whole man or *Soule-*
Towne-ship. Heere be such
as bee alienated from the
life of God, past feeling, gi-
uen ouer to worke all vn-
cleanness with greedinesse.
All the affections are quite
out of order, and no care
taken for their reformati-
on: for this foolish fellow
employeth himselfe about
his

his grounds, cartell, sheepe
and oxen , about buying
and selling; as for the estate
of his soule, he is to it a ve-
ry stranger : He knows the
price of corne, oxen, and
sheepe ; but what is the
excellencie of Vertue,
what the euill of Vice ,
what the price of his soule,
hee neither knowes , nor
cares to know.

2. The *Tithingman* ,
which commonly is a
meane fellow, and so con-
temptible, as few or none
care for him. And there-
fore heereupon is very lit-
tle or no reformation
where hee hath his dwel-
ling.

2. *Tithing-
man.*

ling. If any amendment be sought, it is onely for some notorious shameful misdemeanours, and he must be much called upon for this too, else no reformation therecf; and as for many other offences, there is no care had at all.

This Tithingman is *Grosse-Vnderstanding*, like one purblinde, who cannot see a farte off, but only grosse transgressions forbidden in the Law, according to the sound of the bare letter only; as Theft, Murther, Adultery, and so forth. The spirituall meaning and large extent of the

*Grosse-vn-
derstanding.*

2.Pet. I.

the Commandement; he
is wholly ignorant of.
This purblinde Tything-
man suffers a number of
disorders in his Towne-
ship, and must be much vr-
ged to see very grosse and
toule misdemeanours; else
will hee not seeke to re-
forme them.

3. The *Pettie Constable*,
which is some ciuill honest
man of the Parish, and
perhaps hath some Coun-
trie learning, but yet is an
one-eyed fellow, halfe-
sighted, and so passeth by
mans faults.

This Pettie Constable
is the *Understanding* some-
D what

*3. Pettie
Constable.*

*Understan-
ding some-
what clee-
red.*

what cleeked & hee had in
insight into the Morall
Law, who by civill educa-
tion, sense Art and learn-
ing, & an outward forme
of Religion, and reading
in the Bible now and then,
can speake of the Gospell
Historically, and prettily
discourse of Religion.

But this his knowledge
is onely superficiall, for
neither in the Common-
Law, which is the Law
Moral, neither in the Sta-
ture Law, the Law of the
Gospell, or Law of Liber-
tie, is he any professed Ser-
mons. Hee is no Iuges of
Court man, never brought

vp in the *Inner Temple*. He maketh neither the Common nor Statute Law his profession.

As he is no Student in these, so he is no practitioner, but only aimeth at ci-
vill behauisour, common honestie, and careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endeuour to pro-
ceede farther to finde out the power of Reli-
gion.

Therefore where this
kinde of vnderstanding dwelleth, there care is had

D₂ onely

onely to see to disorders against civill honestie and common Morall duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-fighted Constable, a superficial fellow in diuine truth, aimeth at no more.

The siones immedately against God and against his Gospell, as vnbeliefe, impatience, pride, disdaine, enuy at other mens guifts, presumption of Gods mercie, abuse of his fauours, and many such, he taketh

taketh no notice of, but permitteth them to live where he hath to do, without controule.

4. The Head or chiefe Constable is a man of a right and good vnderstanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for he is studious in both laws, and a good practitioner therein.

This Chiefe Constable is Illuminated vnderstanding: this is one, that hath both his eyes to see with, of nature and of grace, he is well read, both in the

4. chiefe
Constable.

Illuminated
vnderstan-
ding.

*1 Cor. 2.**Habitation is Regeneration.**His Family.*

Common Law, the Law Morall, and the Statute Law, the law of liberty, the Gospell of Christ, he hath bin a long Practitioner in both, and is called the *spirituall man*, who can discerne and iudge of all things.

The place of his common abode and dwelling, is in *Regeneration*, a very healthfull, comfortable & commodious habitation. Hee is no straggler, but longeth to kcepe home, and to looke to his office.

Hee hath an excellent Familie, his Wife is called *Grace*, his two sonnes, *Will* and

and Obedience; his three daughters, *Faith*, *Hope* and *Charitie*; his two seruants, *Humility* and *Selfe-denyal*; and his two maides, *Temperance* for his Summer-house of Prosperity, and *Patience* for his Winter-house of aduersitie.

This Chiefe Constable, where he dwels, keepeth very good order, he suffreth not the Rebell Sin to rule and swagger in the Towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adulterie, as once in *Daniel*, or Pride of heart, as once in *Hezekiah*, or Enui, as ouer in *Mirri-*

am, or such like happen to bee found where he hath to do, he speedily sendeth them packing. For though they may at vnawares perhaps creepe in, and bee found where he dwelleth, in some Streete of his Towne, yet they get there no abiding place: Though hee cannot euer and at all times prevent their creepyng in, yet he alwayes taketh care that they settle not themselves where hee hath to doe, but will dislodge them wheresoever he shall find them: for he is very careful in his office, to discharge it to the vtmost.

This

This Chiefe Constable is
hee to whom Godly-Iclousie
bringeth his Warrant, to
seeke out the Rebell Sinne
and to attache him.

This Constable having
receiued the warrant, pre-
sently addresseth himselfe
to make the search. But for
that sin is Masterfull(espe-
cially euery capital Sinne),
which is attended on by
many other) and will not
easily submit , but dare
make opposition against
authority,till he bee ouer-
mastered : therefore this
man takes with him suffi-
cient companie, to watch
sinne for escaping, to goe

very strongly to attadhe him, & to hold him when they haue him, so as never a friend may dare to side with him.

Aydants.

2. Servants.

2. Neigh-
buur.

Godly-Sor-
row.

7. SORNES.

1. Care.

2. Cleering.

First he taketh his owne two servants, *Humility* and *Selfe-deniall*, which euer in every search necessarily attend him.

Then going together, he calleth vpon his next neighbour; *Godly-sorrow*, with his seuen sonnes, ready to beare them company, 2. Cor. 7.11.

The first of these is *Care* to finde out sinne, that it may not be hid.

The second is *Cleering*, which,

which, when hee espieth sinne, wil not winke thereat, nor partake with it.

The third is *Indignation*,
a fierce fellow, which can
neuer looke vpon any
sin, but with a godly anger.

3. *Indignation.*

The fourth is *Feare*, not
naturall or dastardly feare,
nor servile feare, all too
base-minded to attach sin;
but such a feare as maketh
him to stand in awe of
God, rejecting all fellow-
ship with the wicked and
partakers with sinne.

4. *Feare.*

The fift is *Vehement de-
sire* to apprehend sinne, to
be in Gods fauour, in loue
with the godly, and free
from

5. *Vehement
desire.*

from his own corruptions.
This is a stirring fellow.

6. Zeale.

The sixth is *Zeale*, who dare seaze vpon euен the most Capitall Rebell, for he is like to *Phincees*, ready to thrust him thorow, and to kill him wheresocuer he findeth him.

7. Revenge.

The seveth is *Revenge*, who answereth to his name; for hee desireth to pay sinne home for the wrong he hath done him, and would haue him proceeded against to the vttermost. This fellow lustily layeth hold on fians, and bindeth him at the *Chiefe Constables* command,

mand, to leade him away.

These are able to take prisoner the sturdies Rogue, the stoutest Rebel, & strongest Thief. What Sinne in the soule is it, which this Chiefe Constable with his men, his neighbour *Godly sorrow*, and his seuen Sonnes cannot ouermaster, and leade by Gods grace Captiue, and make it the Kings Prisoner?

As the Constable goeth with these his many neighbours, and with his own seruants, to the number of tenne besides himselfe, a couple of busie fel-lows

*A couple of
busie fel-
lows.*

lows: and called I thrust in
themselues, to increaseth the
number.

i. *Selfcloue.*

The one of these is
Self-loue, a pestilent fel-
low: for he not onely can
hinder the Constables di-
ligence in taking paines to
search, but in searching to
be too partiall; and ouer-
respectiuue to himselfe, if
the finnes sought after bee
either pleasurable or pro-
fitable: but also withall,
hee can dull the spirit of
Godly sorrow, and doe his
feuen sonnes very great
mischichefe, as by their con-
fessions afterward it doth
appeare.

end

There-

Therefore when the Constable *Understanding* espieth him, hee commandeth forthwith his servant *Selfe-deniall* to put him out of the company for hindring the search.

The other is *Selfe-conceit*, the former lewd companion disordereth all the affections ; this blindeth judgement, by the ouerweening of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if hee bee not preuened.

2. *Selfe-conceit.*

This

Pro.12.5.
& 3.5,7.

Isai.5.21.

Pro.16.2,
25.

This wretched fellow
of all wise men is held a
foole: for *The way of the
foole is wise in his owne eyes,*
*and there is more hope of a
foole, then of him that is wise*
in his owne conceit; and
therefore are wee dehort-
ed from being *wise in our*
owne eyes, or leaning to our
owne wisdome; and a woe
is pronounced against
such: yet is the foole a ve-
ry dangerous foole, and a
knaue too; he will so de-
ceiue by flattery. Hee will
make a man beleue his
waies to be cleere in his owne
eyes, when the end thereof is
death. Yea can beguile a
generall

generation of men, and make them to thinke themselves pure in their owne eyes and sight, and yet are not washed from their filthinesse. Such a conceited foole was the Laodicean Angell.

Pro.30.12.

Reu.3.

The Constable therefore commandeth his man *Husmiltie*, to thrust this foole and knaue out of their company, before they make search for simeone: for if these be suffered to goe along with the rest, labour is but lost, simeone will never bee found out and atta- ched.

Now when the Consta- ble hath ridde away these two

two troublesome companions, (for they vsually go together) then hee goeth on to the place where hee knoweth that sinne hath taken vp his iodging.

*The Inne
Mistresse
Hearts
house.*

The place is a *Common
Inne*, an Harlotshouse cal-
led *Mistris Heart*, a recep-
tacle for all Villaines,
Whores, and Thieues, and
for all dishonesty persons
whatsoeuer, none denied
house-roome or harbour
there.

And that shee is such a
dishonest woman, is cleere
and evident, as in her ar-
raigoement shall be fully
proved.

D.W.

But

But to couer her naughtiness as much as she may, she hath gotten into her house one called *Old-man*, corrupted by her deceitfull lusts, to become her husband, when indeede she is his owne daughter; and so liue they in incest together, and keepe rout and ryot night and day. If any honest Traueller (a good and godly motion) happen sometimes to fall in there vna-wares, hee is straightway denied entertainment. Her answer is by-and-by, that her lodgings are taken vp for other manner of men,

Old-man.
Eph.4.22.

men, there is no roome for any such troublesome guests as thcse bee : none can bee merry for them where they come, hindring all good fellowship.

The house which this Harlotry dwelleth in, hath many in-lets, Fiue doores open for their guests to come in at. These fiue doores are the fiue sens-

Fiue doores.

1. Hearing.

Gen. 3.

The first is the *doore of Hearing* : the first that euer was open to let in sin, as wee may learne in the Serpents beginning to tempt *Enah*.

fol. 1

At

The Isle of Man.

69

At this doore entereth
in Lying, flandering, back-
biting, filthy Communi-
cation, Flattery, Sweating,
Error, Heresie, False-do-
ctrine, Tale-bearing, Blas-
phemie, and with these
enter also ill Opinions
of one another, unchari-
table judging, Ill-suspition,
rash credulitie, and ma-
ny other sianes, caused and
committed by the tongue,
through want of wisdome
and charity.

The second is the *doore*
of Seeing, at this enter in the
lusts of the eye; Fornicati-
on, Adultery, Couetous-
nesse, Desire of Naboths

Vine-

2. *Seeing.*
1 Joh. 3.

Gen. 6.
Iob. 7.

Prov. 19.
37.
Iob, 31.1.

3. *Tasting.*

Pro. 23.2.
20, 21.
1 Cor. 5.11.

Vineyard. The marriage
of the Sonnes of God with
the daughters of men: A
*chan*s Theft, who saw a
wedge of gold, and desired
it, and tooke it: many are
the sinnes which enter in
by this doore, through
want of Chastitie and
Contentment.

The third is the *doore of*
Tasting; at this enter in
Ryot, Gluttony, Drunken-
nesse, Revellings, and the
fruites thereof, Chambe-
ring and Wantonnesse,
Prodigality, Quarrelling,
and Fighting: and many
other cursed effects of see-
king to satisfie the appe-
tite:

tue: which the godly man auoideth, and also the very occasion thereof, by Sobriety and Temperance.

The fourth is the doore of Smelling; at this enter in foolish Niceties, Perfumings, and other allurements to dalliance, Effeminateenesse, and such like.

The fift is the doore of Feeling; at this doore entereth Wantonnesse, Lafciviousnesse, and other fruities of the flesh.

These be the doores by which all sinne ordinary entereth into the Heart, except Originall sin bred within, and brought from the

4. Smelling.
Rom.7.17.

5. Feeling.
Rom.13.
13.

the wombe; as also Satans immediate suggestions, suddenly cast into the Heart.

C. 10

When sinnes enter in,
at any of these doores,
They first come into the
Hall, where attendeth
Common sense to welcome
them.

Then they goe into a
Parlour, a more inner
roome, and there stayeth
Fantacie to entertaine
them.

After this, they ascend
into an vpper *Chamber*, &
are there receiued of *Intelli-
gence*, who presently ac-
quainteth Mistrisse *Heart*,
the

*Hall-atten-
dant, Com-
mon sense.*

*Parlour at-
tendant
Fantacie.*

Chamber.

Intelligence.

the Mistresse of the house
with it, which is in her
Dynning-room, what are the
company and number of
her guests come in: For
this Hostesse is a stately
Dame, and is not to bee
spoken with by and by.
Thus as you haue heard,
are her guests entertained
and brought in vnto
her.

*Dynning-
room.*

With her are eleuen
Daughters attending her
as Maids, lewd Strum-
pets, and as impudent
Harlots as her selfe.

*Heavis
Maides.*

These eleuen waiting-
Maides, are the eleuen pas-
sions of the Heart, corrupt,

11. Passions.

E dis-

disorderly and immoderate Wantons, which bee these.

1. *Loue.*

C.^o

The first is *Loue*, set all on pleasures, profits, honours, and wholly vpon worldly and fleshly Vanities ; contrarie to that in I Joh. 2. 15. *Loue not the world, nor the things that are in the world.*

2. *Hatred.*

The second is *Hatred*, which is contrary to *Loue*, setting it self against Gods Word, good men, & good things, a mischievous maid euer setting one another at odds , and disquieting often the whole house and the table of guests.

The

3. *Desire.*

The third is *Desire*, neither content, but would have sometimes this, and then that, now heere, now there, neuer resting, neuer satisfied with either riches or honours, or variety of pleasures.

4. *Detesta-
tion.*

The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good counsell, good companie, godly conference, much lesse reproofe or any opposition in her wayes.

5. *Vaine-
hope.*

The fift is *Vaine-hope*, which possessing the heart, maketh it foolishly presumptuous.

6. *Despaire.*

Icr.18.12.

The sixt is *Despaire*, contrary to *Hope*, which causeth acts against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas*, who killed themselues. It also maketh men runne into dissolute and rebellious courses, euен to walke wilfully on in euill, as being without hope.

7. *Feare.*

The seventh is *Feare*, which passion doth so slauishly captiuate the mind, as it will make a man forget his dutie to God, so as he may escape danger with men, as it did *Peter*, and *Pilate*.

The

The eighth is *Audacity*, contrarie to *Feare*, which maketh a man foole-hardy, without deliberation to thrust himselfe into imminent dangers, as it did the Israelites.

8. *Audacity*.

Numb. 14.
40.

The ninth is *Joy*, which cheereth a man when hee hath that which he delighteth in, be it neuer so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

9. *Joy*.

Reu. 11.10.

The tenth is *Sorrow*, contrarie to *Joy*, which afflieteth the soule, causing weeping and wailing, la-

10. *Sorrow*.

E 3 men.

Exod. 12.
30.
11. *Anger.*

1. Sam. 25.

Hest. 3. 5.
2. King. 5.
13.
1. King. 22.

*In his
Summes.*

mentation and mourning,
often with an out-cry, as
in the land of *Ægypt.*

The eleuenth is *Anger*,
which commeth vpon a
man, not onely for appa-
rant iniury, as on *David* a-
gainst *Nabal*, but vpon
imagined wrongs, as on
Haman against *Mordecas*,
Naaman against *Elisha*,
and *Ahab* against *Micai-
ah.*

There is no passion con-
trarie to this: for though
quietnesse be contrarie to
Anger, yet its no passion:
therefore they are but ele-
uen, as *Thomas Aquinus*
reckons them.

Besides

Besides these attending
very diligently on Mistris
Heart, she hath a man-ser-
uant called *Will*.

Man-ser-
uant.

This *Will* hath thre at
command vnder him, the
Feete, the Hand, the
Tongue, like the Hostler,
Tapster, and Chamber-
laine. All these are at
Mistresse Hearts and her
Maides commands.

will.

If *Lone* in a Maid affect
a young man, though all
her friends bee against it :
yet marke how shée sets
will on worke for her. I
Will haue him (saith shée)
though I never haue good
day with him. *Will* heere
must

Lone.

Gen. 38.
16.

must make the match against all game-saying. *Iudah* he lusted after one hee saw in the way (not knowing it to be *Tamar*:) *Will* must here make the filthy bargaine. What, saith she, wilt thou giue me? I *Will* (saith hee) giue thee a Kid.

Hatred.
Gen. 27.

41.

1 King. 1.5.

2 King. 5.
20.

As *Loue* sets *Will* a worke, so doth *Hatred*, as we may see in *Esaus*, I *Will* kill my Brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, I *Will* be King. In *Gehezi*, greedy of gaine. I *Will* run after him: *Will* heere made the feete to tunne, the tongue to speake,

speake, the hands to receive. So in *Iudas*, to betray Christ, *Will* must doe it. What *Will* you give mee? And I *Will* deliuier him into your hands? Thus to these and all other Passions, this *Will* is made a packe-horse, a slauue, and without him they can doe nothing. *Will* is the man that must euēr doe the deede for euery Passion, though they bee contrarie one to another: miserable is his seruice, that must be commanded by so many Mistresses, and so disagreeing among themselues one from another.

E 5

Whēn

Mat.26.15

Provision.

When the *Heart* hath entertained her guests thus as you haue heard, and receiued them into her *Dyning-roome*, prouision is presently made for them, yea shee hath it euer ready for them, as neuer being without manie guests.

Table Instability.

The *Table* is spredde, which all must sit at, and this Table is *Instabilitie*: for inconstant are the thoughts of the whorish Heart.

The Table therefore is not square, but round, turning about both for more company, and also that her guests

guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sinnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests doe that sit at such a round Table.

The *Table-cloath* that couereth it is *Vanitie*: for vpon *Instabilitie* with such vicious guests, what can there be but *Vanitie*? This *Salomon* found in all his *Inuentions*, *Eccles. i.*

The

*Table-cloath
Vanitie.*

Bread.

The *Bread* set on the Table, is the *Fitnesse* of euery *Sins* proper obiect, without which, sinne *AQuall* can no more live then a man without bread.

Salt.

The *Salt*, which seasoneth sins appetite to feede it selfe is *Opportunitie*, for time, for place, for person; this sharpneth sinne to bee working, as the appetite to receive food, when it is well seasoned.

Trenchers.

The *Trenchers* to eate on, are *Strength* of euery mans *Nature* to ad Sinne.

Napkins.

The *Napkins* to make cleane their hands and mouth

mouth in eating, are the pretended shewes of Ver-tue, contrary to these Vi-ces, by some good workes (so they wipe their mouthes, as the Harlot in the Prouerbs) and by some good deede of either one kinde or other out-wardly done: and thus they wipe cleane their fin-gers, and will not bee thought to be the vncleane persons which they are ta-ken for.

The *Dishes of Meat* set before them, are onely three.

The first is the *Lusts of the Flesh*, and this is serued

*Dishes of
meate.*

1. *Fleſh,*

vp

vp in the *Plate of Pleasure.*

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

The second Dish is *Lust of the eyes*, and this is serued vp in the *Platter of Profit.*

Hereon feedeth Covetousnesse, Vsurie, Oppression, Bribery, Extortion, Vnhonest gaine, and such like. Of one of these two Dishes doe all sinnes taste, except the sinne of Swearing, in which is lewd prophanenesse of Heart, but neither pleasure nor profit as in other sinnes: though
by

2. Eyes.

by swearing vngodly men sometimes in buying and selling make gaine vniustly.

The third Dish is *Pride of life*, and this is serued vp in the *Charger of worldly Estimation*. This is a very windy meat, which puffeth vp the minde with vaine-glory of an emptie title of some honour, as a bladder is with winde, and yet is very costly feeding.

On this Dish feedeth Arrogancie, Pride of spirit, Loue of Eminencie, Desire of Superioritie, and Outward Reuerence, and such like, for which they are

3. *Pride.*

are made to pay well.

Drinke.

The *Drinke* which they drinke to make them digest their meat, is the *Pleasurableneſſe of ſinne* for the present.

Waiters.

The *Waiters* at this Table to giue attendance that nothing bee wanting, are the *eleuen Maids*, with *Will* their man.

These *Harlots* humour their guests, and are ready at a becke to giue contentment.

Where *Incontinencie* sits, there *Wanton-Lone* wil waite.

Where *Displeasure* is, there *Hatred* will attend.

Where

Where *Couetousnesse* is,
there vnsatiable *Desire* will
bee.

Where *Flattery*, that
base-humoring dispositi-
on to get grace and fauour
sitteth, there *Feare* to of-
fend will stand by.

Where *Impatiencie* takes
his place, there *Anger* is
ready waiting to doe his
will.

Where *Inconsiderate-
nesse* sits, there *Audacitie*
and *Foole-hardinesse* will
waite.

Where sullen *Male-
contentednes* sits, there *De-
spaire* will soone giue at-
tendance.

Where

Where *Iouiality* taketh his place, there *Joy* will bid him welcome.

Where *Credulity* sits, there *Vaine-hope* will be.

And thus they attend vpon the Table, to giue their guests all content to the vtmost.

After full feeding followes the taking away of these Dishes of Pleasure, Profit and Honour.

Now where *Vanity* was the *Table-cloath*, what can the taking away bee, but *Vexation of spirit*, as *Solomon* speakes? for it is with these, as with guests in an Inne, all merrie and pleasant

*Taking
away vexa-
tion of spi-
rit,*

Eccle. 2. 11.

The Isle of Man.

91

sant while they bee eating
and drinking , till the
Chamberlaine commeth to
take away , and giueth
them a round reckoning,
and then they take to their
purses with almost a
deepe silence : so vnplea-
sing is payment on a sud-
den.

After Supper, *Mistresse Heart* prouideth them
their Lodging.

Lodging.

The place they lye in , is
but one roome for all their
guests , but it is large
enough for all : the roome
is *Naturall corruption.*

Naturall
corruption.

In this roome lyeth
Mistresse Heart, all her
Maides

Maides, her man *Will*, and all her guests together, like wilde Irish.

With these eleuen Harlots lye these guests in so many severall beds.

Seuerall
Beds.

Of *Loue*.

1. In the Bed of *Loue*, lie Wanton thoughts, Lasciuiousnesse, filthy Communication, Fornication, Adultery, Whoredome, and other sinfull uncleannesses.

of *Hatred*.

2. In the Bed of *Hatred*, doe lye Mindfullaesse of Wrongs, Ill speaking, Back-biting, Slanderung, Railing, Quarrelling, Fighting, Revenge, Murther, and such like.

3. In

The Isle of Man.

93

Of Desire.

3. In the Bed of *Desire*,
doe lye, Couetousnesse,
Theft, Oppression, Rob-
berie, Fraud, Coozenage,
and such like.

*Of Detrac-
tion.*

4. In the Bed of *Dete-
raction*, lie want of Charitie,
dis-union of Spirits, Dis-
cord, plotting of destruc-
tion, and such like.

*Of Vaine-
hope.*

5. In the Bed of *Vaine-
hope*, lye violent assaies, to
effect what they hope for:
sometimes negle&t of law-
full meanes, presumption
of mercy, abuse of Gods
favour, and prophancenes.

Of Despaire.

6. In the Bed of *Despaire*, lyeth Male-conten-
tednesse, Vnbeliete, seruile
Feare,

Of Feare.

Feare, and such like.

7. In the Bed of *Feare*
doe lye Cowardinesse,
Flatterie, Faint-hearted-
nesse, Hypocrisie and Dis-
simulation.

Of Audit-

city. 8. In the Bed of *Audac-*
city lye these, Headinesse,
Rashnesse, Daring, despe-
rate attempts, & such like.

Of Anger.

9. In the Bed of *Anger*
doe lye, Impatiencie, Ray-
ling, Back-biting, Quarrel-
ling, Murther, and such
like.

Of Joy.

10. In the Bed of *Joy* lye
Wanton delights, foolish
iesting, leuity, and a world
of vanitie.

Of Sorrow.

11. In the Bed of *Sorrow*
lye

The Isle of Man.

95

lyc worldly griefe, vnquietnes, murmuring, discontentednesse, and such like.

Thus are these lodged in Mistresse Hearts Chamber, and there shew lyeth also with the Old-man, and Will her man.

The Bed which they lye vpon is *Impenitencie*, and the Coverings are *Hardnes-of-heart*, and *Carnall Securitie*, in which they lye snorting carelesly, till the Chiefe-Constable come vp on them, and attach them all one after another, the greater *villaines*, and the lesser *thieues*, not sparing any : He feareth not to attache

*The Bed
Impenitency
Covering.*

rache the Capitall, neither passeth he by any of their meanest associates.

What the attaching of Sinne is.

The attaching of sinne is nothing else but the Apprehension of Gods wrath, striking vs with feare, through the terrour of the Law, and our guiltinesse of the breach thereof.

For in this spirituall attaching, it is as in the attaching of Fellons , who knowing themselues guilty of the breach of the Lawes, are stricken with feare, in their apprehension of death, which they know they cannot escape.

These

These Theeues thus apprehended, the Constable carrieth them to the next Justice, by authority of his Warrant.

The Justice is *Well-informed Judgement*, able to examine euery Malefactor, that is, euery Sin, brought before him.

A Justice of Peace must bee a man of wisdome and experience: so this spirituall Justice must bee a judgement well-informed in wisdome and discretion, wisely to proceed against Sinne.

It is meete that a Justice be learned in the lawes,

F know

*Justice is
Well informed
Judgement.*

*What a one
a Justice
should be.*

knew how to proceed legally : so must this spirituall Justice be learned both in the Law and Gospell, to know what sins are committed against either of them, and thereafter to proceed.

A Justice is commonly to be one in that Country where he is an Inhabitant: so this Justice must be euerie mans *Well-informed* Judgement within himselfe, not another mans : for it is not another mans judgement , that can sit downe in his soule, to try and examine his heart and waies, but his owne Judge-
ment.

ment. *For who knoweth what is in a man, sauing the spirit of a man which is in him?*

1 Cor. 2.

II.

The Justices Office is to preserue Peace, and to see the lawes obserued, and to see to the suppressing of all disorders, routs, ryots, robberies & conspiracies : also to take order for all Vagabonds, stout and sturdie Beggers ; yea, to see the reformation of all vnlawful gaming, and euery misdemeanour whatsoever, by Law prohibited ; contrarie to the Peace of our Soueraigne Lord the King, and the quiet of the

*What his
Office is.*

Weale-publike; so this spirituall Justice, his Office is to see Peace kept between God and himselfe ; to see the Lawes of God obserued, and to see all disorders in his soule, as vagrant thoughts, sturdie resolutions, riotous behaviour, euery misdemeanour , in thought, word, and deede, forbidden by Gods Law, contrarie to the Peace of a good Conscience, and the quiet of the soule ; contrarie to the dignities of a Christian, and the honour of our Soueraigne Lord the King, C H R I S T I E
S V S .

When

When a Maletactour
is brought before a Justice,
the Justice is first to exa-
mine him, then to set it
downe, then to bind some
over to prosecute against
the Fellow at the Assises,
and lastly, in the meane
space to send him to the
Gaole, if he bee not bayle-
able.

i. Hee is (as is said)
to examine the party ap-
prehended and brought
before him, and to demand
his name, then to enquire
after the fact and the na-
ture of it, with the occa-
sions, causes and degrees,
with the associates, evident
signes,

i.
Examine.

F 3

*Examine
Sinne.*

*Name and
nature.*

Occasions.

Causes.

signes, the fruites and effects thereof; so this spirituall Justice is to examine sinne.

1. To know the name and nature thereof, and to what Commandement it belongeth, so that he may consider what Statute of God is broken.

2. What were the Occasions offered, as *David*, by looking out, saw *Bathsheba* washing her selfe.

3. What were the Causes mouing thereto, as *Ennie* in the Iewes to put Christ to death, and in *Cain* to kill *Abel*.

4. What are the Seuerall

rall Sorts vnder one and
the same Capitall Sinne :
as vnder Theft, Couerous-
nesse and Coozenage ; vn-
der Adultery , Fornicati-
on, Selfe-pollution, &c.

Kinds.

s. What be the *Degrees*
in the same Sinne ; as in
stealing, not from the rich,
but from the poore ; not
from a stranger, but from
a Christian brother, from
Father, and Mother : So
committing vncleannessse,
not onely with one of no
kinne, but with one nigh
in bloud : in killing not an
vnknowne person, but a-
gainst nature , his Father,
Mother, his Wife , his
F 4 Childe,

Degrees.

*Concomi-
tance.*

Signes.

Fruites.

Childe, himselfe.

6. What Sinnes accompanied the same : as the making of *Yriah* drunke, and the murthering of him, accompanied *Dauids Adultery*.

7. What are the *Signes* thereof, as the rouling eye, filthy speech, and wanton dalliance, are signes of Adultery : all such ornaments and vanities of which *Esay* speaketh, are ensignes of Pride.

8. What *Fruites* and effects did follow thereupon : as from Will-worship and Idolatrie commeth ignorance of God : from

from this liberty to sinne ;
from this obstinacy ; from
this cōtempt of Gods true
Worship, and sincere pro-
fessors thereof ; and from
this at last comes bloody
persecution.

2. In Examining, the
Iustice is to sett downe the
Examination and Confes-
sion of the partie : so this
spirituall Iustice, after hee
hath thus examined his
waies, he is to set it downe :
This is a *Serious Considera-*
tion of all his sinnes and of-
fences, and such a remem-
brance of them, as may
make a man to forsake
them, and to turne his feet

2.
write the
Examinati-
on.

Psal. 119.
56.

vnto Gods Statutes, as
Dauid did. The Examination
without this, will bee
in effect as nothing : this
must not therefore bee at
any hand omitted.

^{3.}
Bindes over.

3. The Iustice is to
binde some ouer to prosec-
ute against the Fellow, at
the next Assises and Gaole
deliuery : so doth this spi-
rituall Iustice binde ouer
True Repentance to follow
the Law, and to giue evi-
dence against this *Fellow*,
Sinne; which he is very rea-
dy to do ; for it cannot be,
(if a mans iudgement bee
Well-informed vpon seri-
ous examination with a
carefull

carefull and considerate remembrance of all his sinnes) but that hee must needs perforce bee made to sorrow for them, and vpon true repentance, pursue them to the death with a deadly harred.

4. The Iustice finding the offender not bayleable by Law, hee maketh his *Mittimus* to send him to the Gaole, there to bee indurance to the next Assises: so this spirituall Iustice doeth: for hee knowes by the Law of God, that *the reward of Sinne* (of what kinde or degree soever, greater or lesse, though
but

4.
*The Mitti-
mus.*

Rom.6 22.

Gen.2. 17

Ezek. 18.

20.

Deut. 17.

Gal. 3.

Psal. 49. 7.

8.

but in thought) is not bayleable by any man. No man is able to answer God for the least deviation from Gods Law, for if hee continue not in all things which God commandeth, he is accursed.

Therefore none being sufficient to lay in bayle to answer God for the sinne, nor sinne in it selfe bayleable, he maketh his *Mistimus*, and delivereth it into the *Constables* hand, to carry him to the Gaole.

The *Constable*, you have heard, is Illuminated *Vnderstanding*.

The

Mittimus.

The *Mittimus* giuen him, is the active power of the Well-reformed Judge-
ment, forcing the exercise of the Understanding against sinne, to finde out remedies to keepe it vn-
der.

The *Chiefe Gaoler* is *Master Newman*, placed over the prisoners, and made the *Gaole-keeper* by the Shiriffe; for the prison is his, and hee is to answere the King for them.

The *Shiriffe* is *True Religion* wrought in mans soule.

The *Vnder-Shiriffe* is an *Holy Resolution* to performe what

Chiefe Gao-
ler, Master
Newman.

Eph.4.24.

Shiriffe is
True Reli-
gion.Vnder-Sbi-
riffe, Holy-
Resolution.

what the Shiriffe com-
mandereth, and what hee is
by his Office to doe.

If any Prisoner, *Sinne*,
breake out, the *Shiriffe*, *Re-*
ligion, must beare the
blame, saying, This is your
Religion..

Gaole-Sub-
iection.

The *Gaole* is *Subiection*:
for, saith the Apostle, (as it
he were the *Gaoler*) *I keepe*
vnder : here is the keeper:
my body ; heere is the pri-
soner : *and bring it in Sub-*
iection ; heere is the prison.
When sin is brought vnder
subiection, that it doth
no more raigne, (as it doth
in all naturall men, but not
in the regenerate) then it
is

The Isle of Man.

III

is put in prison, but not before.

Now the Chiefe Gaoler, *Master Newman*, hath with him three *Vnder-Gaolers* to looke well to the Prisoners, and all little enough, they bee so many and so exorbitantly vnrulely, ready to breake prison daily, if they bee not diligently seene vnto.

3. Vnder-Gaolers.

This *Master Newmans* three *Vnder-Gaolers* are his Hands, his Eyes, and his Feete, without which hee can doe nothing, and they are these which are named by Saint *Paul* in his Epistles.

Eph.4.24.
Col.3.10.

I. Is

1. Knowledge.

Col.3.10.

2. Holiness.

Eph.4.24.

1. Is Saving Knowledge. This lookest to these sorts of Prisoners : Ignorance especially wilful, Error, Vaine opinions, Iangling Sophistrie, false Doctrine, Heresies, Doctrine of devils, and such like.

2. Is True holines: he loo-keth to al the transgressors of the first Table: as to Atheisme, Paganisme, Iudaisme, Turcifine, vnbeliefe, desperation, presumption, confidence in strength, riches, places, policy, and multitude: so also to Will-worship, Imagery, meere outward service without the inward, Papistrie, and all

all corruptions of Gods Worship: likewise to Blasphemy, rash swearing, false swearing, cursing, idle talke of God, contempt of his Word and Workes, a Vicious life. Lastly, to Sabbath-breaking, neglect of publike worship, prophanenesse, persecution of the truth, and to an infinite number of other sinnes against God and true Holiness.

3. Is *Righteousnesse*: this lookest to all the sinnes against the seconde Table; as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and coozenage,

3. Righteouſneſſe.

coozengage, to false-witnesse-bearing, to backbiting, to discontentment, and to all other transgressions, many and manifold, comprehēded vnder these Commandements.

Now because these prisoners be vnrule, if there be not a strict hand kepi ouer them: therefore lest they should at vnawares breake forth, to the danger of the *Shiriffe Religion*, the Gaoler *Master Newman* hath Fetters, Giues, Bolts and Manacles to hold them in, and to haue them at command:

And they are these: *Respect*

Boulis, Fet-
ters, &c.

pect vnto the Commandments of God in all our waies : *Holy Meditations* ; lawfull *Vowes*, Religious *Fasting*, fervent *Prayer*, and consonable *Practice* of our Christian duties to God and man. All these are strong chaines and linkes, to keepe vnder and to fetter the body offinne, and all the fruites thereof, and to hold them in subiection, to keep the whole man in Obedience vnto God, when they bee fastned and knocked on by the Hammer of Gods Word, and the effectuall power thereof.

Ier. 23.29.

But

*Prison to be
seen to.*

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison bee strong : for the Prifons of the best Keepers that euer were, haue beeene broken : Drunkennesse brake out from *Nosk*, rash and vnadvised speeches from *Moses*, Idolatrie from *Salomon*, Adultery from *Daniel*, cursing and false-swearinge from *Peter*.

Therefore the *Gaoler Master Newman* must looke daily to the Prisoners, and to see the Prison house sure ; and to doe this :

i. He

1. Hee must see the doores, which are his sensses, to be shur, and to haue a care to locke vp *Taste* (that Drunkennesse and Gluttony breake not out) with the key of Moderation in eating and drinking. To locke vp *Hearing* (that Credulity breake not out) with the key of Trying before we trust. To locke vp *Seeing* (that Vnkleannessse breake not out) with the key of Continencie; and to barre this doore fast also with Contentation, that Couetousnesse breake not forth.

2. In the next place hee must

Doores of
the prison to
be fast lock-
ed.

Lewd Companions.

Files and picklockes.

must take heede that no lewd Companions lurke about the prison house, either by day or by night, lest they cast in Fyles, to fyle off the bolts ; or picklockes to open the doores, to let the Prisoners escape.

These lewd Companions are the *Diuell*, the wicked, and our owne *Corrupted Reason*. Their fyles and picklockes are *Suggestions* from Satan, euill counsell from Men, Worldly and fleshly Arguments of our owne inuentions, to make no conscience of sinne, but to fyle off all those bolts,

bolts, and to open the doores of Senses, that sin may breake loose, and get out of subiection, to the Gaolers ouerthrow and vtter vndoing, if diligent watch be not kept.

3. Hee must see to the Walles of the Prison, that they bee strongly built, with good stones cemented together. These are Morall Vertues, and Evangelicall Graces, by which, as by Walles, our Sinnes and our naturall Corruptions are kept in. Though Master Newman locke and barre the doores, yet if the Walles bee weake, the PriWalle.

Prisoners may get out.

4. And lastly ; bee must looke well to the Foundation of the house that it be not vndermined. The true Foundation of Subiection of Sinne, is the Power of the death of Christ, and of his Resurrection , into whom by Faith, through the Operation of his Spirit, by the Word, wee are engrafted.

This must not be vndermined by the Popish Doctrine of Free-will, and Abilities of our selues to ouer-master Sinne.

All these things well and diligently looked vnto,

Foundation.

Rom. 6.

to, the Prisoners will bee
kept safe in the Gaole vn.
der Master Newman, vntill
the time of the Assises.

And thus much for the
first part of my Text, the
Searching, the Attaching,
and Imprisoning of Sinne.
The other part, which is
the Tryall, followeth.

G THE



THE SECOND Part.



AT the time of Assises by the Kings appointment, com-
meth the Judge, attended on by the Shiriffe, the In-
sisters of the Peace, and such as necessarily are to
be there, for the dispatch of such busynesses as come

to

to bee tryed and ad-
judged.

The Judge comming in
place, he hath his *Sease or
Bench*, and being set, the
Commission is read.

The Judge is a Judge
of *Oyer and terminere* in
the Circuit where he is ap-
pointed to sit. The Judge-
ment heere is absolute,
without any appeale from
his Sentence.

The Judge spiritually
understood, attended vp-
on by *Religion* the Shi-
riffe, and the *Vnder-Shiriff*.
Resolution, is *Conscience*.

From this Judgement
is no Appeal, for he is in

Judge is
Conscience.

God's stead, therefore must his Sentence stand, and wee must submit to it.

*Bench is
Impartiality*

The *Sente or Bench* on which this Judge sitteth, is *Impartialitie*; for Conscience well-informed, will judge in Righteousnesse and Truth without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him, neither doth he pity the person of the poore, to giue for pity an vnjust Sentence; but as the truth is, so speaketh he.

The *Commission* is the
Active

*Commission,
active po-
wer of Con-
science.*

A&iue power of Conscience, giuen of God by his Word, to condemn the nocent, or to quit the innocent, except this Commission be lost.

Sometimes it is lost, as when conscient is dead, as in all ignorant persons, or seared with an hot yron, as some mens haue beeene and are ; such as fall from the faith and are past feeling , by reason of the blindnessse of minde, and hardnessse of heart : or else benummed, as in those that fall into some grieuous sin, as did *David*, who lay therein, vntill *Nathan* found

Commission
lost.

1.Tim.4.2.
Eph.4.19.

2.Sam.12.

7.

found the Commission, and acquainted him with it, when he said, *Thou art the man.*

If the Commission bee lost, the Power of Conscience lyeth dead, scared and benummed, then the Judge can do nothing till it bee found : and being found, it is read openly.

*Reading the
Commission.*

The reading of this Commission before the whole Countie, is *Euery mans experimentall Knowledge of the power of Conscience*, by which is acknowledged his Authority, to sit as Judge over euery

The Isle of Man.

127

every thought, word and
deede of man.

The *Circuit* of this *circuit.*
Judge is his *owne Soule*, he
is not to sit and judge of o-
ther mens thoughts, words
or deeds, but of the
thoughts, words, and
deeds of that man, where-
in hee is. A mans *owne*
Conscience is Judge of
himselfe; to judge another
is out of his *Circuit*, nei-
ther hath he *any* Authori-
tie from the King of Hea-
ven, to inable him so to
doe. Knowledge may
goe out to see and discerne
of other mens wayes, but
Conscience keepeth ever

G 4

a

at home, and sitts within
to iudge of that mans
courses, whose Conscience
hee is. Conscience onely
troubles a man for his own
sinnes, it cannot for ano-
ther mans, but as farre
forth as hee hath made
them his owne, and being
accessarie to them by com-
manding, alluring, counsel-
ling, commanding, excus-
sing, defending, or winking
thereat, when hee ought
by his place to haue puni-
shed the same.

This ludge in this Cir-
cuite is Judge of *Oyer and
terminere*; Hee will heare
before he doth iudge, and
hee

*Accessaries
to sinne.*

*Oyer and
terminere.*

The Isle of Man.

129

hee will truely then iudge
as he heareth ; for as hee is
impartiall in iudging, so is
he prudent and carefull to
know what and whereof
to giue sentence, before he
doth iudge. This is the
Iudge.

The *Justices of Peace* in
the Countie are there,
and doe sit with the
Iudge, and are in Commis-
sion with him. Of these
some are of the *Quorum*,
and of better ranke, some
are meaner Justices, and
take their place lower.

*Justice of
Peace.*

The Justices of Peace
in the Soule of better
ranke, are *Science*, *Fu-*
dence

Quorum.

G S dence

dence, Providence, Sapience: the inferiours are weake Wit, common Apprehension, and some such like.

These Justices haue their Clerkes, there ready with their Examinations and Recognizances. Justice Science, his Clerke is Discourse: Justice Prudence, his Clerke is Circumspection: Justice Providence, his Clerke is Diligence: Justice Sapience, his Clerke is Experience: Justice Weake-wit, his Clerke is Consent: and Justice Common-Apprehension, his Clerke is onely Sense; a couple of poore Justices. With

With the Judge and
Chief Justices are in
Commission, the Kings
Sergeant, and the Kings
Attorney.

The Kings Sergeant is K Sergeant.
Divine Reason, a man of
deepe iudgement in the
Lawes of his Soueraigne,
swaying much with the
Judge.

The Kings Attorney is K Attorney.
Quicke sightednesse; both
are excellent helpers and
Assistants to search out,
and to handle a Cause be-
fore Judge Conscience.

For *Quicke sightednesse*
will soone spy an error in
pleading, and *Divine Rea-
son*

son will inforce a iust conclusion, and so moue the Judge to gue sentence according to equitie and right. If these shoule bee wanting, many matters would goe amisse.

*Clerke of
Assises.*

There is also the *Clerke of the Assises*, the keeper of the Writs, that hath all the inditements.

Memory.

This Clerke is *Memory*, which retaineth all those names of euery sinnre, with the nature of the Offence: and what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Be-

Besides this Clerke,
there is the Clerke of the
Arraignment, who readeth
the Inditements.

Clerke of
Arraigne-
ment.

This Clerke is the
Tongue, making Confes-
sion of our sinnes.

Tongue.

Lastly, there is the
Cryer.

Cryer.

This is the Manifesta-
tion of the Spirit.

Before the Clerke of
the Arraignment readeth
any Inditement, it is first
framed by the Complain-
tant.

complainant

This Complainant is true
Repentance, or godly Sor-
row.

Repentance

The framing of the In-
ditement

Framing,
&c.

ditement is the laying open of sinne; as it may bee knowne and found out to be saine, according to the true nature thereof.

Grand-Jury.

Moreover, an *Inquest* or *Grand-Jury* there must be, by whose Verdict the Offender is indicted, & made a lawfull psifother; yet is this Inditement no conviction. What these agree vpon, is delivered vp in writing to the Justices. On the backe of this Inditement, framed by the complaintant, they write either *Ignoramus*, or *Bella vera*.

Ignoramus.

If the former, then the complaint is judged false;

the

the Justices teare it in pieces, and the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the prisoner brought to the tryall at the barre.

Billa vera.

This *Grand Inquest* or Iurie, are the *Holy men of God*, whose writings are the *Holy Scriptures* in the Old and New Testament.

Scriptures.

By the Verdict of these, every thought, word and deede of man, is either freed, or made a lawfull prisoner.

But yet this *Verdict* is
no

no lawfull conuiction of particular men, till they be rightly applyed.

If they write vpon the Inditement or Bil framed, *Ignoramus*; that is, if the holly Scriptures of God declare it not to bee a Sinne, it is no sinne: for *Where there is no Law, there is no transgression*. Not the complaints of all vnder heauen, not all the Lawes of men, Decrees of Coun-cells, the Commandements of Popes, can make that a sinne, which they write *Ignoramus* vpon.

Therefore the Billes of In-

Inditement framed by those false Informers beforementioned, *Formality*, *Worldly wisdome*, *Lukewarmenesse*, *Meere-civilibonestie*, *Machiavillian Statisme*, *Libertinisme*, *Scrupulositie & Papistry*, against *Christian Conference*, *godly Sinceritie*, *true Zeale*, *strict Conuerstation*, *Reformation of disorders*, and the rest, are false accusers, and have vpon their complaints, written by the *Grand-Inquest*, an *Ignoramus*, and therefore by these worthy Justices, *Justice Science*, *Justice Prudence*, *Justice Providence*, and *Justice Sapience*,

pience; are to bee borne in
sunder, and Judge Consci-
ence not to bee troubled
therewith, though all the
Popes, the whole Popish
Church, all Popish Coun-
sels, and all the Popishly-
affected Statists in the
world pleade for them, for
that thought, word, or
deede is no sin, no Breach
of Gods Law, on which
these write. *Ignoramus;*
Conscience (as is afore-
said) is not to be troubled
with such Bill of com-
plaints.

But if these write *Billa
vera*, that is, like the holy
Pen-men haue set downe

any thought, word, or
deede for a sinne, nor all
the Popes Dispensations
and Pardons, nor all the
Subtil Distinctions of the
most learned, no custome,
nor any thing else what-
soeuer, can acquit it from
Sinne, but sinne it is, and
so must it bee taken as a
lawfull prisoner, to bee
brought to the Barre, and
indited, and put vpon the
lurie of Life and Death.

The Bill being found
true, then they proceed
vnto the Arraignment.

The Prisoners are
brought forth chained to-
gether, and set to the barre
before

Prisoners
Sinnes.

Bringing
forth.

Chained.

before the Judge.

The Prisoners are Sins,
(as you haue heard be-
fore) the Old-man, with
Mistresse Heart, her Maides,
and *Will her man*.

Their Bringing forth is
the Manifestation thereof
by the Gaoler, *Master
Newman*, Knowledge,
Holinessse and Righteous-
nesse.

They are chained ; for
sinnes are linked together,
as Adultery and Murther
in *David* ; Pride with Ha-
tred of *Mordecai* in *Ha-
man* ; Couetousnesse and
Treason in *Iudas* ; Coue-
tousnesse, Hypocrisie and
Lying

Lying in *Ananias* and *Saphira*; yea the breach of all the Commandments in the fall of *Adam* and *Eve*. They therefore are brought out chained together.

The Barre is the apprehension of Gods wrath due for sinne.

After all this, when the Prisoner standeth at the Barre, a Iurie for life and death is impannelled, who are for the King, and are sworne to give in a true Verdict, according to their Evidence.

This Iurie is a chosen Companie of excellent Vertues, the fruities of the Spirir,

Spirit, delivered in by the Shiriffe Religion to be called, and to bee of this Iurie in the behalfe of the Kings Maestie, I n s v s C H R I S T, to goe vpon the prisoners, the *Fruites of the Flesh*, which stand at the Barre.

Their names being given vp, they are called, as the *Clarke of the Arraignment*, the *Tongue*, nameth them; then the *Cryer*, *Manifestation of the Spirit*, calleth them one by one to appeare, as the *Clerke* names them; and they are these.

I. Call Faith. Cryer.

Vow

*Called by
name.*

Vous ames Faith, which purgeth the Heart.

Act.15.9.

2. Call Loue of God. Cryer. *Vous ames* Loue of God, which is the keeping of the Commandments.

1. Joh. 5.3.

3. Call Feare of God. Cryer. *Vous ames* Feare of God, which is the beginning of wisdom.

Pro.1.7.

4. Call Charity. Cryer. *Vous ames* Charity, which rejoyceth in the Truth.

1 Cor.6.13.

5. Call Sincerity. Cryer. *Vous ames* Sincerity, which makes a true Israelite, in whom there is no guile.

Joh.1.47.

6. Call Vnity. Cryer. *Vous ames* Vnity, which maketh men

A&1.14.
& 2.1.
Eph.4.3.

Rom.5.4.
Luk.21.19

men to bee of one heart,
and is the bond of Peace.

7. Call Patience. Cryer. *Voues anes* Patience,
which worketh exper-
ience, and by which men
possesse their soules.

8. Call Innocencie.
Cryer. *Voues anes* Innocen-
cie, which keepeth harne-
leſſe.

9. Call Chasfity. Cry-
er. *Voues anes* Chasfity,
which keepeſt vndeſiled.

10. Call Equity. Cryer.
Voues anes Equitie, which
doth right to euery man.

11. Call Verity. Cryer.
Voues anes Verity, which e-
uer speaketh truth.

12. Call

12. Call Contentation.

Cryer. *Vous aues Conten-*
tation, which euer rests sa-
tisfied.

Then the Clerke saith
Count.

And so the Cryer saith
to them, answer to your
names.

Then the Clerke nameth
them, and the Cryer tel-
leth or counteth them.

Faith, one. Love of God,
two. Feare of God, three.
Charitie, foure. Sincerity,
fiue. Unity, six. Patience,
seven. Innocencie, eight.
Chastitie, nine. Equities,
tenne. Veritie, eleuen. Con-
tentation, twelue.

H Then

Then the Cryer saith,
Good men and true, stand
together, and heare your
charge.

With all these Graces
should the soule of man
be indued to proceed a-
gainst Sinne, wce should
be able to say, that we haue
them by the manifestation
of Gods Spilit, and also
to know their power and
virtue, and distincly to be
able to reckon them, and
so wisely to esteeme them,
as the good and true giftis
and graces of God; which
have a charge giuen them,
which is euery grace his
proper gift, and all con-
ioynly

ioyndly haue power to dis-
cerne of any sinne, and
to give a iust verdict there-
upon.

This Iury, thus called
and impannelled, are com-
manded to looke vpon the
Prisoners at the Barre, vp-
on whom they are to goe.

This is when we oppose
Vertues to Vices in our
meditation, that so by the
excellencie of the one, we
may see the foulenesse of
the other, and so come to
the greater loue of Virtue,
and to the more deepe ha-
tred of Vice. This is the
profitable looking of the
Iury of vertues, vpon vices

*Looke on the
Prisoner.*

the prisoners at the Barre.
The prisoners, though
they stand together, yet
are they to answer one by
one.

So Sins must distinctly
one by one be arraigned:
for we cannot proceed a-
gainst sin, but vpon a parti-
cular knowledge thereof.

A generall, and so a con-
fused notion of sins (which
yet is that which is in most
men) will never make a
man truely to see how his
estate standeth with God,
and so to bring sinne unto
death.

The Prisoners, at the
sight of the Iurie, and na-
ming

ming of them, haue leaue to challenge any of them; if they can giue good reasons against this or that man, they are put off the Iurie, and other chose in their stead.

These prisoners seeing such a Iurie, presently begin to challenge them.

Iury chal-
lenged.

Vnbelieve he cryeth out against *Faith*, as his Ene-mie, *Hatred of God*, against the *Love of God*, as his E-nemie. *Presumptuous sin-*ning, against the *Feare of God*, as his Enemy. *Cruelty*, against *Charitie*, as his E-nemie. *Hypocrisie*, against *Sinceritie*, as his Enemie.

*Discord against Unity, as his
Enemie. Anger, Rage and
Murmuring, against Pati-
ence, as their Enemie. Mur-
ther, Fighting and Quar-
relling, against Innocency, as
their Enemie. Wantonnes,
Adultery, Fornication, and
Vnkleannes, cry out against
Chastity, as their deadly E-
nemic. Coozenage, Theft,
and Vniust dealing, against
honest Equity, as their E-
nemic. Lying, Slanderung,
and False-witnesse-bearing,
against Verity, as their
mortall Enemie. And last-
ly, Greedy desire, Covetous-
nesse, and Discontentment,
cry out against Contentati-*

on,

on, as their Enemie.

All these together chal-
lenge the whole Iury, cry-
ing out and saying, (Good
my Lord) these men are
not to bee of the Iury a-
gainst vs ; for your Lord-
ship knoweth very well,
and none better, that they
are all of them our deadly
Enemies. Your Honour
knoweth, that euery one
of them hath petitio-
ned the Lord *Chief Justice*
very often and importu-
nately, to binde vs all to
the good behauour, and
to cast vs into prison, as
wee haue beeene by their
meanes. They haue made

Master Newman the Keeper and his vnder-keepers to deale very hardly with vs.

It is well knowne (my Lord) that *Chastitie* procured *Master Newman* almost to famish *Inconstinen-
cie* to death. Good my Lord, consider of vs, these are our most bloody and cruell enemies: Wee apeale to your Lordship, to God and to all good men, that know both them and vs, that it is so.

Our humble suite to your Lordship therefore is, that more indifferent persons may be chosen to
goe

The Isle of Man.

153

goe vpon vs, else we are all but dead men. Wee doe know(my Lord)that there are heere many other of very good and great credit in the world, fit to bee of this Iurie, men very well knowne to your Lordship, and to Master Shiriffe, and the Worshippfull Geoules men. These are men of worth, (my Lord,) of farre more esteeme euery where, then these meane men heere, picked out of purpose by Master Shiriffe. These (my Lord) of the Iurie, are men of small reckoning in the Countrey. These lieue scattered

H 5 heere

ieere and there, almost without habitation, except in poore Cottages; so as we maruel(my Lord) how they can bee brought in for Free-holders, hardly any one of them is of any account with men of great estates and of worth in the Land. Good my Lord, consider of vs.

Then the Judge asketh them, what those men be, of whom they speake, and what are their names?

Then they answer, My Lord, they are these; Master Naturalist, Master Doubting, Master Opinion, Master Careleſe, Master Chiuerell,

*Indifferent
Gentlemen.*

The Isle of Man.

155

Chiverell, Master Libertine,
Master Laodicean, Master
Temporizer, Master Politician,
Master Outside, Master Ambo dexter, and Master Neutralitie, all (my Lord) very indifferent men
betwixt vs and them. Gentlemen, Free-holders, of
great meanes; wee beseech
you (my Lord) to shew
vs some pitty, that they
may be of the Iurie.

The Judge informed by
those worthy *Justices of the Quorum*, concerning these
men so named by the pri-
soners, and knowing the
honesty and good credit
of the chosen Iurie; their

ex-

exceptions against them
are not admitted of, and so
these indifferent Gentle-
men are passed by.

The *Clerke* therefore is
commanded to goe for-
ward, and then he readeth
the *Inditement* of euery
one in order, one after
another, as they bee called
forth by name, and set to
the Barre.

The first which is called
out, is the *Old-man*.

Then saith the *Clerke*,
Gaoler, set out *Old-man* to
the Barre.

Then he is brought to
the Barre, and coman-
ded to hold vp his hand,
and

1. Old-man
arraigned.

The Isle of Man.

157

and his Inditement is
read.

*Old-man, thou art indited
heere by the name of Old-
man of the Towne of Euahs
Temptation, in the Countie
of Adams consent, that vp-
on the day of Mans fall in
Paradise, when he was dri-
uen out, thou diddest cor-
rupt the whole nature of
man, body and soule, lea-
ding all and euery of his
Posteritie, comming by
generation, with the bo-
dy of Sinne; making him
indisposed to any thing
that is good, framing lets
to any holy duty, and pol-
luting his best actions, but
ma-*

*His Indi-
ment,*

making him prone to all euill, bringing him captiue to imperious lusts, and so causing him to live in continuall rebellion against God, contrarie to the Peace of our Soueraigne Lord the King, I E S V S C H R I S T, his Crowne and Dignitie.

What sayest thou to it ?

He pleades Not guilty, and so puts himselfe to the Tryall.

Then the Cryer calleth for evidence against the Prisoner.

Then commeth forth David, whose Evidence is this :

Evidence.

David.

The Isle of Man.

159

this: *I was shapen in Iniquity, and in Sinne hath my Mother conceiued me.* Job is this; *He cannot be cleane that is borne of a Woman.* Isaiah, his Euidence is, *That all are transgreſſours from the womb.* Saint Pauls Euidence is most cleere; for being asked what hee could say? Hee answered, (My Lord) this Old man hath bin the death of very many. I haue wofull ex- perience of him, & wretched man hath he made me. He tooke occasion by the Com- mandement, to worke all con- cupisence in me. Hee decei- ued me and slew me, wrought Death

Pſal. 51. 5.

Job. 35. 4.

Iſa. 43. 8.

Saint Paul.

Rom. 5. 15.

Rom. 7. 8.

11. 13. 23.

15. 19. 23.

Death in mee, so that in my flesh dwelleth no good, but when I would doe good, euill is present with me, so that through him, the good I would doe, I cannot, and the euill I hate, that I doe; He maketh warre against the law of my mind, and bringeth mee into captiuitie to the Law of Sinne. Thus (my Lord) is in me the Body of Death, from which I desire to be deliuered: and this is that I can say.

The Evidence being thus esteere, the Jury presently beeing all agreed, giue in their *Verdict*, and being asked what they say
of

of the prisoner at the Bar,
guilty or not, they answer,
Guilty.

Then he asketh what he
can say for himselfe, why
sentence should not bee
pronounced against him?

Good my Lord, saith he,
I am wrongtully accused,
and am made the man I
am not, there is no such
thing as *Originall Corruption*. *Pelagius* a Learned
man, and all those now
that are called *Anabaptists*,
(who well enough know
al these *Evidences* brought
against me) haue hitherto,
and yet doe maintaine it,
that *Sinne commeth by imi-
tation,*

*Old-mans
plea.*

*Pelagius &
Anabaptists.*

tation, and not by Propaga-
tion, and in-bred pravity.
Good my Lord, I beseech
you, be good vnto me, and
cast not away so poore an
Old man: (good my Lord)
for I am at this day 5556.
yeeres old.

Then saith the Judge,
Old-man, the Euidence is
cleere, those thou hast na-
med, are condemned He-
reticks; and as for thy
yeeres, in respect of which
thou crauest pity, it is
pitty thou hast beene suf-
fered so long, to doe so
great and so generall a mis-
chiefe as these good men
doe witnesse against thee.

O my

The Isle of Man.

163

O my Lord, I beseech
youthen a Psalme of Mer-
cy.

*Old-man, the Law of the
King allowes thee not the
benefit of the Clergie, for
The reward of Sin is death :
This is his Maiesties De-
crece, vncchangeable, as the
Law of the Medes and
Persians.*

Rom.6.23.

Good my Lord, that is
meant onely of Actuall
Sinne, and not of me.

That is not so ; for Ori-
ginall Sinne is Sinne, and
all men know, that Chil-
dren die, that never sinned
by Imitation, nor Aqual-
ly, after the similitude of

Rom.5.

Adams

*Adams transgression. And
Death goeth ouer all, inas-
much as all haue sinned. If
finne were not in Infants,
they could not dye, Hearc
therefore thy Sentence.*

*The Sen-
tence.*

*Thou (*Oldman,*) hast by
that name beene indicted
of these Fellowies, Outra-
ges, and Murthers, and for
the same arraigned; thou
hast pleaded Not guilty,
and put thy selfe vpon the
Tryall, and art found guil-
tie; and hauing nothing
justly to say for thy selfe,
this is the Law: thou shal
bee carried backe to the
place of Execution, and
there be cast off, with all thy
deeds,*

The Isle of May.

165

Col.3.9.5.

deeds, and all thy members daily mortified and crucified with all thy lusts, of euery one that hath truly put on Christ.

This Sentence pronounced, the Shiriffe is commanded to doe Execution; which Religion, by his Ynder Shiriffe, Resolution, seeth throughly performed.

The Executioner is hee that hath put on Christ,
Gal. 5.24.

Executioner

This Prisoner thus proceeded against, the Gaoler is commanded to set out Mistresse Heart to the Barre, who is commanded to

Mistresse
Heart tryed.

to hold vp her hand, and
then is her Inditement
read.

*Her Indite-
ment.*

Rom.3.5.

*Eph.4.18,
19.*

Mistresse Heart, thou
art heere indited by the
name of *Mistresse Heart of
Soule*, in the County of the
Isle of Man, that also vpon
the day of Mans fall in Pa-
radise, thou becameſt cor-
rupted, accompanying the
Old man, and also *Will thy
man*, and hast beene so
hardned, that thou coul-
dest not repent, and ſo
blinde, that thou becameſt
paſt feeling, and hast made
men to give themſelues
ouer to all laſciuousneſſe,
to worke all vncleannessſe,
euē

even with greedinesse, to bee also very slow to believe all that the Prophets haue spoken : and to be so enraged with choler, sometimes as to runne mercilessly on Innocents to murther them , and to cause men most cursedly to depart from the living God. Thou hast beene, and art also in confederacie with all and every euil thought, word, and deed committed against God and Man. Thou hast beene a receptacle of all the abominations of every Sin whatsoeuer, and hast had conference with Satan to lie vnto

Luke 24.
25.

Act.7.54.

Mat.9.4.&
21.34

Ioh.13.2.
Act.5.3.

Ioh.13.2.

to the holy Ghost, and for
greedy gaine, at the devils
suggestion; hast set some
on work to play the Trai-
tors to the shedding of the
innocent blood of our So-
ueraigne, contrarie to the
Peace of the King , his
Crown and Dignitie.
What sayest thou to this
Inditement? Guilty , or
not guilty ?

She answers, Not guil-
ty, and puts her selfe to the
Triall.

Then the *Cryer* saith, If
any man can giue *Evidence*
against the Prisoner at the
Barre, let him come ; for
shee stands vpon her deli-
uerance:

uerance : then come in such as can say any thing against her , and first is Moses .

Hearts accusers .

Moses , what can you say against this prisoner ? looke vpon her , see if you know her .

Moses .

My Lord , I know her well enough , shee made me and my brother Aaron to speake so vnauidedly with our lips by her passion , that we could neither of vs be admitted to goe into the land of Canaan . This I can say of her , that euerie imagination of her thought is onely euill continually , & that naught she

Psal. 106.
32, 33.

I hath

Gen. 6.5.
Gen. 8.21.

hath been from her youth
vp.

Moses hauing ended,
then saith the Judge, is
there any more?

To whom answer is
made, yes (my Lord) there
is *Jeremie* the Prophet.

Jeremy the Prophet look
vpon the prisoner, can you
say any thing on the be-
halfe of his Maiestie?

My Lord, this I can say,
*that shée is deceitfull above
all things and desperately
wicked*: so that no man
without Gods speciall as-
sistance can either finde
out her deuices, or escape
her treacheries.

Jeremie.

Ier.17.9.

And

And this moreouer I know, that she hath been sent vnto and forewarned to wash her selfe of her wickednesse: and yet for all this she doth lode still ill thoughts in her house. Yea (my Lord) shee hath seduced many from God, making them to walke after her euill counsels and imaginations, to their vtter destructions. And I am truly informed, that there is cuer the place where the enemies of their owne soules doe worke their wickednesse and mischieses.

Ier.4.14.

Ier.7.14.
& 9.14.
& 11.8.
& 13.10.

Psal.58.2.

Is there any more *Evi-*
dences? I 2 Yes

Yes, my Lord, here is
Ezechiel.

Ezechiel, what can you
say?

My Lord, I can witness
thus much; Such is her
lewdnesse, that shee fol-
lowed after Idols, and af-
ter Couetousnes, which is
Idolatry, both high Tre-
ason and Rebellion against
God. Yea so very shame-
lfly and lawlesly shee
carieth her selfe, that if
such lewd companions
come not into her, she wil
goe out and follow them.

These bee witnesses
enow, saith the Judge, to
condemne her, but is
there

Ezek. 10.
16. & 33.
31.

there any other?

Yes my Lord, please
you here are more: here's
Saint Matthew.

Saint Matthew, what
can you say against the
Prisoner at the Barre?

My Lord, I haue heard
it from the mouth of my
Lord Chiefe Justice himself
(when I did attend vpon
him, hee hauing occasion
publikely to speake of her)
that *out of the heart do come*
euill thoughts, Adulteries,
Fornications, Murthers,
Thefts, Couetousnesse, Wic-
kednesse, Deceit, Lasciuious-
nes, an euill eye, Blasphemie,
Pride and Foolishnesse. All

s. Matthe

Mat.15.19.

these euills he witnesseth
to come forth of her
house: so that it is evident
against her by his honors
vndoubted testimony,
that shee is an harborer
of a company of very bad
and vnsufferable guests.
Saint Marke, heere next
me, can witnesse as much.

Saint Mark
Mar.7.21.
22.23.

It is very true my Lord.
Heere is an Halotry in-
deed (said the Judge.)
Iurie, if you bee agreed
giue in your verdict, what
say you of this Prisoner?
Guilty or not Guilty?

Wee say guilty my
Lord.

Woman what canst
thou

thou say for thy selfe, that Sentence according to Law should not bee pronounced against thee?

Ah, good my Lord, take pittie on mee, a poore weake old woman; These me speake against me the worst that they can, because I would not be ruled by them. They speake of malice my Lord. If I haue misdemeaned myselfe any way, it was by this *Old ma* my Fathers misleading, (my Lord) by whom, I thought, that being a woman I should bee wholly guided. But heare mee (good my Lord) I beseech

*Hearts plea
for her life.*

you, let not these mens testimonies cast mee away.
For I did dwell with as good men, & better than they are, or euer were (my Lord) as other can witnes to my great commendations

Then saith the Judge, who are those I pray you?

I dwelt (my Lord) with King *David*, with King *Salamon*, and was in their house held to be a perfect Heart: so was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the Father of the Faithfull, was I found Faithfull, and such hath beene my credit, that I was

Psal.101.1.
1 Chron.
29.19.
15.17.

was well spoken of eu en to God himselfe by good King *Hezekiah*. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehe-miah*, and others that haue recorded the same.

Besides all these (be pleased to heare me, good my Lord) aske al the Country people, and they will with one mouth speake well of me. They haue (say they) a good Heart towards God and that euer since they were borne, they never found mee so wicked as these witnessses are pleased to speake. I hope therefore

Nehe. 9.8.
Esai. 38. 3.

I 5 (my

(my Lord) that you wil be pleased to be good to me, good my lord pitty a very old aged poore woman, as euer you came of a womā

Woman, Woman, for the witnessses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou dost confesse, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiestie to see thee reformed. *Againe*, that thou doest acknowledge thy selfe to haue
beene

beene wholly led by the
old man, one now most
justly condemned by the
Law to be crucified.

As touching *Davids*
heart, *Salomons* heart, *Aſa*
his heart, the faithfull
heart of *Abraham*, and the
vpright heart of *Hezekiah*,
neuer an one of these was
thy ſelfe, thou doſt lewdly
ſeeke to deceiue by equi-
uocation, and to beguile
the ſtanders by with thy
tricks of *Iefuiticall* couſe-
nage. True it is, that there
is great commendations
of an *Heart*, and the ſame
to be an honest and good
Heart, an vpright Heart, a
faith-

Matth. 13
Luke 8.

faithfull Heart. But woman, this is the heart sanctified and purged by faith in all those that are borne anew of water and the holy Ghost: but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in quality: therefore thy boasting is vaine, thy pleading subtiltie, verifying *Jeremias* eidence of thee, that thou art very deceitfull.

As for the vulgar praising of thee, it is through their owne selfe-loue, and foolish selfe-conceit, and their

their vtter ignorance of thee, that maketh them to speake so well of thee. Thou doest therefore but trifle away the time, and trouble the Assemblie.

As for thine age, it procureth thee no pittie at all, because thou hast beguiled, vndone, and bewitched so many. Thine age should haue taught thee better things, but thy obstinacie in wickednesse would not suffer thee. Heare therefore this Sentence.

Thou *Mistresse Heart*
hast beene indited by the
name of *Mistresse Heart*,
of

*Schiense a-
gainst Mi-
stresse Heart*

of those Fellowies, Murthers, Cōspiracies and rebellions, and for the same hast beeene arraigned: thou hast pleaded not guilty, hast put thy selfe to the triall, and beeene found guilty, hauing nothing iustly to say for thy selfe. This is the Law. Thou shalt bee carried backe siō whence thou cameſt, and there liue condemned to perpetuall imprisonment vnder *Master Newman* the Keeper, without baile or maine prize. *Goaler*, take her to thee, look to the prisoner, and keep this *Heart* diligently, and take heed lest there

Pro.4.23.
Heb.3.12.

there be at any time in you
an heart of Infidelity to de-
part from the living God.
Master Shiriffe Religion,
an the *Under Shiriffe* Re-
solution, doesee it perfor-
med very carefully and
speedily, according to the
sentence giuen.

Aster this, the *Goaler* is
commāded by the *Clerke*
to set *Mistresse Hearts
Maids* to the Barre with
will her mā. But the *Judge*
commandeth them to
Wardagaine vnto the next
Assises, and chargeth the
Shiriffe with them to see
them kept close prisoners
with *Mistresse Heart*, till
the

the appointed time, and till they should bee called for. The Reason giuen was for that two great *Traitors and Rebels*, chiefe amōgst the damned crue, were presently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

These two were *Couetousnesse* and *Idolatry*, Capi-tall Theeues, pestilently mischieuous against God, his Worship and Seruice, against the Church, and against the Cōmon-weale. *Couetousnes* was ioyned

ned with Idolatry, because he is also called Idolatry. Now all other Prisoners remoued, and the Judge with the Bench ready for these, the Clerke willetteth the Cryer to command the Goaler to set *Couetousnesse* to the Barre, which the Goaler doth forthwith.

Col. 3.5.

Couetousnesse
tried.

Then saith he vnto him, *Couetousnesse* hold vp thy hand and heare the Inditement.

Couetousnesse, thou art heere indited by thename of *Couetousnesse*, in the Towne of Want, in the Countie of Neuerfull, that from the day of thy first being

His Indite-
ment.

I.Tim.6.
10.

Mich.2.2.

being thou hast been the root of all euill, hauing made some to play the Theeues, others to com-mit Treason against our Soueraigne Lord the King; others to murther Innocēts for their inheri-tance. Thou art also heere indited for bribery, extor-tion, oppression, vsurie, in-iustice, couzenage, vniuer-cifulnes, and a multitude of outragious Villanies: besides thy hindering men in holy duties and meanes of Saluation, for-cing them headlong to their destruction, contrary to the Peace of our Sou-eaigne

raigne Lord the King, his
Crown and Dignity.

What sayest thou to
this Indictment, guilty or
not guilty?

He answereth not guilty (my Lord) and so hee
puts himselfe vpon the triall.

After this, the parties
that can giue Euidēce are
called in, and first *Repent-
tance* is commanded to
produce his witnesses.

Repentance, what can
you say?

My Lord, since the Pri-
soner was committed to
prison and put into Ward,
some of my witnesses are
dead,

Evidence
I. *Repen-
tance.*

dead, as *Achan*, *Ahab*, and *Iudas*.

Then saith the Judge,
ooke the Records, Clerke,
and reade them.

Iosh.7.

My Lord, I reade heere
that *Achan* confessed that
by *Couetousnesse* hee was
moued to looke vpon a
wedge of gold, and so co-
ueting, stole it, and with it
a Babylonish garment, to
the death and destruction
of him and all his. Alfo I
here finde, how through
Couetousnesse *Ahab* longed
for poore *Naboths* Vine-
yard, and so eagerly, as he
fell sicke for it, because he
could not haue his will.

1 King.21.

But

But *Iefabel* procured by his leaue and liking the death of *Naboth* and his sons, and so got possession of the Vineyard. Moreover, I finde heere, that *Judas* confessed how hee betrayed the innocent bloud of our Sauiour through *conconſneſſe* and desire of money. This is all the Confession my Lord in the *Records*.

Then the Judge willeth the Constable and his Assistans which were at the apprehending of him to bee called, who make their appearance.

Constable, what can you say,

say, and those that were with you, against this prisoner at the Barre?

My Lord, when wee went to make search for him, hee hid himselfe so close, as wee had much adoe at first to finde him in *Mistresse Hearts* house; who had almost perswaded vs that hee had not beenethere, vntill I learned it from *David* the man of God, whō I had soundpe-titioning the *Lord Chiefe Justice* for a Warrant of the good behauour against the *Couetousnesse* of the Heart. Then thought I, certainly he is heere in this

this house: for if *Danid* feared to haue him in his Heart, that gaue so many Millions of gold and siluer, 3300. Cart-loade of Treasure for the building of the Temple, can I think him not to bee heere? I sought therefore diligently, my Lord, & foûd him; but before I could attach him, hee was got into a darke corner and attempted to blow out my candlelight, and to haue esca- ped me. But I and my Company tooke such diligent heed to him, as he could not get from vs: yet before we could binde him,

him, and bring him away, hee endeuoured to mischiefe as many as caine neare him, and would by no meanes obey my Warrant, as therest heere (my Lord) can tell if you please to heare them. Then began euery one of them to speake.

Coll. 3. Care.

Care complained, that hee had almost choaked him with the world and worldly businesses, so as he had no leasure to minde heauenly things.

Clearing.

Clearing accused him, that he had soyndermined his vnderstanding at vna-wares, as almost hee had broken

broken the necke of his good name, and reputati-
on of his profession and Religion.

Indignation complained
that he had well nigh lost
his life by him: for where-
as before he could not be-
hold Sinne, but with an
holy anger, now profit of
Sinne, through this cur-
sed Couetousnesse, made
him looke cheerefully vp-
on it, and hartily welcome
it for profits sake.

Indignation

Feare complained, that he
did bewitch him: for said
he, whereas before I was
tender hearted, and trem-
bled at Gods word, desire

Feare.

K of

of gaine made me loth to
loose my commoditie
though I got it with
Sinne.

*Vehement
Desire.*

Vehement Desire did
greatly complaine of his
violent setting vpon him,
to make him eager after
earthly things, so as hee
could hardly take any
rest.

Zeale.

Zeale complained, that
hee strucke himselfe hard
vpō the head, as the blow
made him, in hope of
gaine, almost without seſe
of Gods glorie, which be-
fore he preferred aboue all
things in the world.

Renenge.

Lastly, *Renenge* complai-
ned,

ned, that the Prisoner had attempted to murther him, and so wounded him, as whereas before hee could master sinne, now hee was growne so weake, as any gainefull sinne was able to master him, and to bring him vnder command.

When these had spoken what they could, the rest were brought to giue evidence, and these also were mē of very good account, and of great worth in their Countrie; *Master Church*, *Master Common-Weale*, *Master Household*, *Master Neighbour-hood*, and *Master Good-worke*,

who hauing answerd to their names, they giue in Euidence one by one.

Master Church, what can you say against the prisoner at the barre?

Master
Churcb.

My Lord, I am not able to reckon the particular mischieves hee hath done against me. There falleth neuer a Benefice of any reasonable valew, but hee sets many to runne and ride after it, & offer largely for it, and maketh some *Patrons* theeues, and to admit many an *Ignoramus* in to the charge and cure of Soules : and many a Minister to be a periured Simonist.

nist before God. Hee maketh not a few to heape vp meanes , not onely for maintenances, but also to make themselues great; and many which come in freely to neglect the care of their flockes, and to seek after their fleeces, to care to be rich , and to follow so after the world, as that either they giue ouer to preach , or doe make them preach at home every idlyly, seldoime, & vnprofitably, though abroad, either for their hire, or applauditie more diligently and commendable.

When People come to
K 3 Church People.

Church (my Lord) hee
maireth their deuotion,
& haleth their soules out
of the Church, to make
them to bee walking
their grounds , talking
with their friends, plotting
businesses, potting in Ale-
houses,to hitte going some
iourney , to bee at some
Market or Faire , to bee
counting their debts, fol-
lowing their debtors, rec-
koning vp their loane vp.
on Vsurie,their profits and
gaine,heere and there,not
without feare of losses.
And all these things (my
Lord) with many other
worldly thoughts, whilst
their

their bodies are in church.
When people come from
the Church, hee choaketh
the seed of Gods Word,
that it thriueth in veryfew,
and of thesefew, it is more
in talke than in practice.
Hee keepeth (my Lord)
many from the Church,
causing them to set the
Lords day apart, not for
his seruice, but for their
worldly affaires, because
they will not take another
time for hindring their
profit in the weeke dayes.

Matt.13.

Much more (my Lord)
I haue to say, but I am
loth to be too tedious.

You Master *Church*,
K 4 haue

haue spoken sufficiently
and enough to condemne
him.

- Call Master *Common-
Weale.*

Master *Common-Weale*,
what can you say on the
Kings behalfe against the
Prisoner at barre?

*Master
Common-
Weale.*

My Lord , this man
hath entred so far into all
businesses, as hee hath al-
most vtterly vndone mee.
Hee propoundeth Offices
to sale, and so maketh the
buyers to sell their duties
for profit to make vp their
monies. He hath monopo-
lized commodities into
his hands, inhaunced the
prizes

prizes of things, to the great grieuance of the Kynge's Subiects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by briberie, by making many Lawyers plead more for Fees, than honestly, for the equitie of the cause; by delaying the caule, by remouing it from one Court to another, till men bee vndone. He hath, to get his desire, suborned false witnesses, counterfeited evidences, and forged Wils. Good my Lord, let some order be taken with him, else he

K 5 will

will vtterly bring mee to
ruine and all mine for e-
uer.

Call Master Honſbold.

*Master
Honſbold.*

Master *Honſbold*, what
can you say concerning
the Prisoner?

My Lord, this wicked
Conceitouſneſſe keepes holy
exercises out of priuate
houses; he will not let pa-
rents haue any time to in-
ſtruct their children, hec
maketh Masters vſe their
ſervants more like beasts
than men, they are
ſo wholly imployed in
worldly businesses: as for
their ſoules, there is no
care taken, but they are left
to

to liue as soule-lesse men.
Hee causeth niggardly
house-keeping, and ouer-
labouring of seruants. He
breedeth much contenti-
on, chiding, and too much
use of ill language by Mi-
stresses and Dames, yea,
betweene men and their
wiues in their Family, to
the great griefe and ill ex-
ample of their children
and seruants.

Yea, (my Lord) hee
hath made children to bee
cruel to their Parents, bre-
thren and sisters, to hate
one another, neere of kin-
dred and bloud to goe to
Law one with another, for
and

and about diuiding gqods, lands, and inheritances ; yea, I can witnes this, that he hath made them murther one another : Children their Parents, Husbands their wiues, and one Brother another. It would be too long to particularize, how great euils, and how many waies hec hath iniured mee and all mine. But because other witnessses stand here by mee , I will trouble your Lordship with no more complaints at this time.

Call Master Neighbourhood.

Friend, What is it that you

you can say touching this prisoner?

My Lord, this vnhappy man hath altogether dis-united mens affections, so as in our Towne there is very little loue: hardly will one doe another a good turne freely, but either it must bee one for another, like for like, or in certaine future hope for gaine. This wretch hath almost banisht all frendly society; vniue
rie man is so now for himselfe, as hee negle~~e~~teth his neighbour almost wholly. He maketh them trespassse one another, to rob cunningly one another

*Master
Ne ggbour-
hood.*

ther in buying & seeling,
and to fall out with bitter
rayling, and vneighbour-
ly languages for a penny
losse, and causeth many
suits and brabbles. Wee
are (my Lord) indeed mi-
serably disquieted, and al-
most utterly vndone by
him. For (my Lord) wee
were a company of very
good neighbours till hee
became Land-lord: here
dwelt Amitie, Kindnesse,
Gentlenesse, Loue, Peace, Cha-
ritie, Patience, Goodnesse,
Readie-good-will, Forget-
fulness of wrongs, Sociable-
nesse, Good-turnes, and joy:
but most vniustly by his
cruel-

crueltie and wrong dea-
ling hee hath displaced
them, and brought (my
Lord) a companie of in-
ternal spirits, for so I think
I may without offence call
them, which are these: Ha-
tred, Malice, Enuie, Wrath,
Anger, Churlishnesse, Dis-
cord, Niggardlinesse, Sturdi-
nesse, Strife, Debate, Vari-
ance, Emulation, Sedition,
Wrangling, Fraud, Leccit,
Malignicie, Despight, Vnna-
turalnesse, Implacablenessse,
Vnthankfulnessse, Fiercenesse,
Highmindednesse, Selfeloue,
Malkebate and Vnmercifal-
nesse. The best that hee
brings in (my Lord) are
Costlesse

Gal.5.

Rom.2.

1 Tim.3.

Cestlesse complement, Faire-Speech, How doe you, Good morrow, Good eu'en, Glad to see you well, Word-welcome, Will you drinke, Fare-well, Yours to command, and such like ; also one Little-good, with another called Soone-lost, and amongst these No-harme is greatly commended, but neuer a Good man amongst them, much lesse any Too-good to bee found in the Parish, except more in name than in deed. And this is that which I haue to say, my Lord, at this time.

Call out Master Goodworke.

Good-work

Master Goodworke, what can

can you say touching the
Prisoner?

My Lord, there hath
been so much spoken that
I need say nothing : yet
none haue more iust cause
to complaine than I haue:
for he hath endeououred to
his vtmost to root mee
out and all my posteritie,
*Bountie, Liberalitie, and
Hospitalitie.*

My Lord, we by reason
of him, daily stand in feare
of our lives ; all the coun-
trey crieth out of him, in
their loue to vs, who well
know, how often hee hath
attempted to murther vs.

Hee hath put out of
ioynt

ioynt both the armes of
my son *Bountie*, and almost
broken the backe of my
sonne *Liberalitie*, that hee
hardly at any time goeth
vpright, and all know this,
that hee hath violently set
vpon my sonne *Hospitality*,
and forced him out of
doores, and in his stead
hath let in *Pride of apparell*,
sumptuous building, *Affecta-*
tions of vaine Titles, whom
hee hath made to shut vp
doores, perswading them
that to maintaine their
state, they must increase
their revenues, by new
purchases, by racking of
rents, by inhauncing their
fines

fines and incomes, all little enough to vphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I haue to say.

Then it was asked if all were come in that shoulde giue Evidence?

Answer was made, My Lord, heere is onely one man more, poore *Pouerty* brought hither by authorty to giue Evidence, may it please you heare him.

Call in *Pouerty*.

Pouerty, What canst thou say against this prisoner at the Barre? *Pouerty*.

Good

Good my Lord, I haue
reason to curse the day
that cuer I knew him, and
hee onely it is that hath
brought me to this poore
state.

I was a man of some
credit my neighbours well
know, till I had to do with
him, who would lend mee
nothing but vpon Vsurie,
and that vpon great bonds
and morgage of lands: and
so greedy a Wolfe was he
vpon his prey, that if I mis-
sed but one day of pay-
ment, hee would take the
benefit of the Mergage, or
forfeiture; or if he forbore
longer, I payed him by
presents

presents and gifts so much with the vse, as made mee to groane vnder the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes to keepe day with him, I was enforced either to buy for time, or else to sell somthing out of had to make ready monies: either of which was as bad, or worse than the biting of vsurie, for when *William Greedy* a brother of his, or also *Gains* his Cousin perceiued my neede, oh how did hee in selling for time extort from me; and in buying for ready money preffe me?

mee? So that to escape a
whirle-pool, I fell into de-
nouring gulfes, and thus
he vndid me.

And not being there-
with content (woe vnto
him,) when I became Te-
nant (my Lord) who was
before a good *Free-holder*,
he put into our *Land-lords*
heart, to depopulate our
whole Parish of *Wealsh*,
(for so it was called) and
there in stead of many ho-
nest Inhabitants and good
house-keepers , hee set a
Shepheard and his Curre
to feed his flockes. This
also is hee (my Lord) that
maketh men of faire lands
(which

(which might liue well on
their owne Reuenewes &
demanies) to take Farmes
into their hands, and to
drive out such as had been
merciful releauers of their
poore neighbours. In our
poore estate wee haue
sought to him for releefe,
but in stead of comfort, he
hath rayled on vs, threatened
to whip ys, and to
send vs to the *House of
Correction*. Nothing will
he doe for vs, but what by
Law hee is inforced vnto,
though hee keepe his
Church, and can some-
time also talke of Religio.
He beggers all of vs (my
Lord,)

Lord,) on worke hee wil
not set vs, and yet will not
suffer vs to seeke abroad
for releefe. He neuē seeth
vs, but his heart riseth a-
gainst vs. He rather wil ad-
uenture his owne damna-
tion than part with one
pennie, except it be to goe
gay, to buy and purchase
for him and his. Yea (my
Lord) that all may know
his mercilesse cruelty whē
we haue wanted releefe, &
begged of him, hee hath
counselled vs to shifte for
our selues, & steale out of
the stackes of Corne in
gleaning time for bread,
to breake hedges, to steale
wood

wood or coale in the
night, to make vs fiers, to
plucke sheepe or sheere off
their wooll for cloathing,
to rob orchards for fruit, to
steale geese, hennes, ducks,
pigges and sheepe for
flesh meate, to couisen men
that set vs on worke, and to
make vs poore people
hatefull to God and man.
For hee careth not, (my
Lord) so as he may not bee
charged any way, what we
doe or what becommeth
of vs.

And yet to make vp the
hight of vnmercifullnesse,
he will bee the first, if wee
of meere extreame need

L doe

doe amisse, that wil cry out against vs and pursue vs to death. This hath euer been his course hitherto, (my Lord) consider rightly of vs, and pittie our case, I beseech you , good my Lord.

Pouerty, thy case indeed is to be pittied, *Iurie*, you haue heard the *Evidence* of all, what say you of the prisoner at the barre, is hee guilty or not guilty.

Iurie, Guilty my Lord.

Couetousnesse, thou hast heard what al these witnessses haue laid to thy charge, and spoken against thee, what canst thou say for thy selfe,

selfe, why sentence vpon
these honest mens verdict
should not be pronoun-
ced against thee?

My Lord, I stand for my
life, let it please you with
patience to heare me. And
first touching this impati-
ent ingratefull outcryng
fellow *Poverty*. It was not
I my Lord, when hee was
wealthy, but his then daily
and onely Companions,
Sloth, Carelesnes, Prodigal-
ity, Good-fellowship, Goegay,
Good-cheare, Wantonnes,
Imprudence, Little-worke,
and *Mani-mouthes*, which
(my Lord) cast him into a
Consumption, and like

Couetousnes
Plea against
Poverty.

Canker-wormes consumed him quickly, I confesse he came to me often to borrow, but when I saw his vaine courses of ex-peace, I was very loath to lend him, but that hee so earnestly intreated me, c-uen with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea, and saue him & his estate from ruine, if I would doe him that kindnes, to lend him in his need.

Thus (my Lord) was I moued and drawne on to lend him, according to the Statute, onely I took good Security because I perceiued

ued him to bee wastfull.
Aduantage I neuer tooke,
but onely when I saw, that
he was an idle fellow and
carelesse, and would neuer
keepe day, then I would
onely threaten him to ter-
rifie him, (my Lord) and
if hee then brought any
kindnesse to my wife, it is
more then I know of, and
more thē I desired of him.

Sometimes hee would
offer to sell mee the land
morgaged to mee, when
hee could not pay, and
told mee that of necessity
hee must sell it, and if I
would not, another should
buy it. Then I thought my

L 3 selfe

selfe as worthy to haue it
as any other in all reason.

For my threatening of
him and his Companie,
when they went a beg-
ging; true it is, because I
say, that as they had con-
sumed themselves, they
thought to relie on mee,
and so in like sort to haue
eaten me vp too: for idely
had they liued, and worke
they neither could nor
would. And whereas
they accuse me that I com-
pelled them to steale,
heerein they very much
wrong me (my Lord) for
it was their *Loue to live ide-*
ly, and their Pinching neces-
sity,

sity, which led and inforced them to fall to shifting and stealing, and not I my Lord.

Touching their *Lan-*
lords depopulating of the
Towne of Wealb; they
their owne selues were the
very cause thereof, for that
worthy Knight and my
kinsman, Sir *Worldly wise*:
when hee saw how some
by suites of Law, others by
Drunkennesse and Ryot,
others by Pride and Idle-
nesse did waste their e-
states, so as they were nei-
ther able to till their Land,
nor to stock their grounds,
hee bought their estates

one after another, and so left them to buy or hire for themselues else where. And when thus they had remoued themselues, hee sought the welfare of the *Common-Weale*, which was to hold vp cloathing (my Lord) the cheefest meanes heere to set the poore on worke : which cannot bee without Wooll, & wooll cannot be had without Flockes of Sheepe.

If this Worthy Knight, and good Common-Wealths man tooke any aduise of me , it was for publike good. Good (my Lord) consider that Powertie

He is impatient, euer complaining, and very vnthankful to his best friends, if they doe not alwaies supple his wants.

You know this, (my Lord) to be true and all the Worshipfull Justices of the Bench.

Touching Master *Church* his accusation; vnworthily doth he lay the faults on me; for when any doe ride post so for Benefices when they be faine, they are set on (my Lord) sometime by *Perking Pride*; sometime by *Neighbour Need*, and all of them by *Master Haste* to get the living and

His answer
to Master
Church.

L 5 by

by Master *Feare* to come short of it. It was never I that made them offer such summes of monies to Patrons, (for it is my manner to aduise my Friends to be cuer sparing of their purses:) but it was their ouer-forward friend, Master *Hope-to-preuaile* that counsell'd them to make such proferrs.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytring fellowes dwelling with such Ministers, commonly called (my Lord) the Parsons men *Ease* and *Idle*,

Idle, by whom such Ministers are too much led.

If the people profit not vnder those that be painefull Ministers (my Lord) the fault is not through me: but the fault is in Inbred Ignorance, Dulnes, Oldman, Mistresse Heart, and Wilfull Will, her man, and Maides, hating to bee reformed, Dislike of Teachers either for their person or doctrine, Want of loue of the Truth, Contentednesse to live and dye in Ignorance, and the very Deuill himselfe (my Lord) their vtter enemye. These ought to beare the blame (my Lord)

Psal. 50.
1 King. 22.
Ios. 6.
Mat. 13.

Lord) and not I.

*Answer to
Common-
Weale.*

For *Master Common-Weale* (my Lord) I mar-
uaile, that he should thus
abuse me, and wrong mee,
for (my Lord) hee knowes
well, that I haue many
waies enriched such as be-
long vnto him : his *Mer-
chants* in trading, and his
Lawyers in pleading. I
haue holpe many a meane
man to a great estate, and
many a base birth to bee
counted of the *Gentrie*.
Forward haue I beene to
helpe all sorts of euery
estate, of euery profession,
and of euery trade and
course of life, and must I

now

now be questioned for my life?

Concerning *Master Household*, hee hath no reason of all others to blame me; for I taught him how to bee warie in his house-keeping, how to manage his estate for his best thrift, how to aduantage himselfe in buying and selling Corne, and Cattell, how to let and set, and hire grounds, to graze and fat Cattell, and (my Lord) I euer sought his profit in all my courses. Hee hath no cause thus to accuse me to your Lordship. He had neuer gotten vp to haue main-

Answer to Household.

maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himselfe to bee Master of a great Family and household. If any such euils haue happened vnder him, as hee complaineth of, let him accuse *Vnnaturalnes, Impatience, Vnrulie Passions* and such like, makebates, and withall the *Suggestions of Satan*, which doe set men on such mischieues, and not me (my Lord.)

*Answer to
Neighbour-
hood.*

For Master Neighbour-hood, hee may of all other be ashamed to accuse mee so,

so, because hee hath liued
much better and nothing
worse by me(my Lord)for
I caused to bee remoued
from him and his neigh-
hours, in their often and
idle meetings (which they
pleased to call *Good-fellow-
ship*) a Company of very
Vnthrifts, *Waste*, *Ryot*, *Pro-
digality*, *Drunkennes*, *Glut-
tonie*, *Idlenes*, *Carelesnesse*,
Needlesse-Expence, and a
route of very Raskalls, with
reuerence be it spoken(my
Lord.) I taught him and
all such as he is, a better
way to liue, and a more
thriuing course, to looke
diligently to their estates,
and

Bad society.

*Bad men
seruants.*

and to take good courses to saue, to get, and to increase their meanes. As first hauing abandoned such lewd Companie before named, in the next place, I aduised them to put away their bad Menseruants, *Slacke* and *Sloathfull*, *Carelesse* and *Wastfull*, *Gor-belly* and *Tosspot*, *Weake* and *Wairward*, *Loue-bed* and *Drowsie*, *Light-finger* and *Lurching*, *Gamster* and *Goe-gay*, *Slipstring* and *wanderer*, *Scape-thrift* & *Spendal*, and such like vnprofitable hindes. And with all to ridde themselues in like manner, of all their bad

Maide-

Maide-servuants, such as these Pranker and Prattle, Wanton and Lonesick, Sleepie and Slugg, Sweetlip and Dainty, Gadding and Forgetfull, Grene-sicknesse and Tender, Driuill and Slut, also & aboue all the Choare-women, and her daughters Pocketing, and Filch, with all their fellowes.

Bad Maid
servuants.

And instead of these (my Lord) I commended vnto them a Company of Men seruants, worth entertainment, all one mans children, the sons of mine honest Neighbour Good-husbandry : as Care and Forecast, Makehast and warie,

Thrifty men
servuants.

rie, Thriftie and Pinch, Ad-
uantage and Holdfast, Cun-
ning and Catch, Watch-
full and Toylesome, Homely-
fare and Meaneclad, Clouted
Shoe & Patch, yp-besimes, &
Labour, Last up and Trusly,
Getting & Lockfast, Spend-
little and Get-much, Take-
time & Loose-naught, Debt-
lesse and Gaine, with such
other profitable seruants.

And because I knew
that Maide seruants an-
swerable to them were as
necessarie, I aduised the
best I could to prouide
such also, the daughters of
Good-hous-wifery: as Eager
and Spare, Quicke and

Nim-

Profitable
Maides.

Nimble, Trusty and Timely-
up, Healthfull and Chaste,
Ever-doing and Silent, wit-
tie and Pliant, with other
of the like nature helpfull
to vphold a mans estate.
By which good counsel of
mine (my Lord) Neigh-
bour-hood liueth now rich-
ly, and beggerly, Neede
knockes not daily at his
dore, either to begg or bor-
row, as he was wont to do.

Concerning the last
man Master Good-worke, he
hath least cause of all o-
thers to complaine for
that same which hee plea-
seth to call in me Oppressi-
on, Vsurie, Extortion, and
what

Answer to
Good-worke

what not, haue built ma-
ny a faire *Almes-house*,
many a goodly *Hospitall* in
the land (my Lord) and
haue also giuen by *VVill*,
many a large Legacie to
the poore and much to
publicke vses.

My Lord, when I was
a *Romane Catholique* in our
Forefathers daies, none
was then in more grace
and fauour with all the
Clergie then my selfe. By
mee the holy Father the
Pope greatly increased his
Treasurie, by my Coun-
sells the *Prelates* gate vp to
such an infinite wealth and
to such glorious dignities:
by

by me (they making Religion a Cloake for mee to put on) they got such stately houses, for their dwellings, and for the variety of their orders, built in the best places of euery Nation, and such yearely Reue-newes, as did exceede, for their certaine maintenance.

Good my Lord, let it please your Lordship to thinke better of me, then these men procured for witnesses haue suggested, for falsely haue they spoken against me. Good my Lord, good my Lord, doe mee right I beseech you.

Stand

Judges
speech.

Stand vp, stand vp Fellow, I haue heard with Patience these thy verball Apologies: thy subtile shifts to acquit thy selfe: thy faire shewes to winne thee credit, if it were possible, thereby to procure thine owne release. But know, that yet for all that thou haste said, the Indictement against thee standeth firme, and the Evidence against thee standeth good, which heere my brethren the Kings Sergeant, and the Kings Atturney , and these worthy gent Iustices of this County doe likewise affirme.

Its

Its very true which
your Lordship saith.

Therefore not to driue
forth longer the time, and
not further to trouble the
Court, heare thy Sen-
tence.

Couetousnesse; thou hast
beene indited by the name
of *Couetousnesse* of all the
aforesaid Felonies, Cou-
sonages, Oppressions, and
Murthers, and for the same
thou hast beene arraigned,
thou hast pleaded not guil-
ty, and hast put thy selfe
vpon thy triall and beene
found guilty hauing no
more to say for thy selfe,
this is the Law.

*The sentence
against Co-
uetousnesse.*

Thou

Ephes.5.3.

1 Cor.5.

Psal.10.3.

Rom.1.29.32

Ephes.5.5.

Col.3.5.6.

Thou art to be counted *Idolatry* before God, and also the roote of all euill, and so damned a sinne, as not to be named amongst Christians, and that such as by thee are made covetous are to be abandoned of all good men, as of God they are abhorred, beeing worthy of eternall death; and haue no inheritance in the Kingdome of Christ and of God: but vpon them must come the wrath of God, as vpon the children of disobedience. Thou art therefore as a rotten member of the flesh to be mortified and cut off.

Master

Master Sheriffe, doe
Execution which the *Vnder Sheriffe* feeth perfor-
med.

Goaler, set *Papistry* to
the Barre.

Papistry hold vp thy
hand.

Papistry, thou art heere
indited by the name of *Pa-*
pistry, of the *City of Rome*,
in the *County of Babylon*,
that thou being a bastard
Christian begotten of He-
resie, Iudaisme, Paganism,
hast by violent force and
armes inuaded the terri-
tories of the Church of
God, and by *Spanish Inqui-*
sitions, *bloudie Massacres*,

Papistry in-
dicted.

M stab-

stabbing, poysoning, and killing of Kings, Gunne-powder plots, Treasons, Rebellions, and other hellish practices; usurped authority and thrusts vpon Gods people their humane traditions, inuentions, superstitions, will-worship, Heresies, Iewish Ceremonies, and Paganish Idolatry to the damnation of many Christian soules contrary to the peace of our Souaigne Lord the King, his Crowne & Dignity, what sayest thou heereunto, art thou guilty or not guilty?

Not guilty my Lord.

By

By whom wilt thou be tried?

By God and the Country. But (good my Lord) let me haue another Iurie chosen, I doe not except against the former Iurie, *Faith, Love, Feare, Charity, Sincerity, Patience, Innocencie* and the rest, but (my Lord) though they be honest men, and haue well discharged themselves in their Verdict vpon other Prisoners; yet haue they not such Judgement and Understanding as others haue, to discerne of my case, and the truth of the Evidence which shall bee

M 2 brought

brought against me.

Papistry, because either thou nor any of thy slanderous Fauorites may say, that thou hast beeene proceeded against rigorously & vniustly, without respect to the truth of the cause I am content to call a new Iurie, if heere we can haue so many as will make vp the number.

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Sheriffe, impanell a new *Iurie* of very substantiall men, the chiefeſt you can finde, and fit-

rest to goe vpon this Prisoner now at the Barre.

My Lord, I supposed, that as he would craue, so from your Lordships up-rightnes he shoulde obtaine this fauour, therefore haue I prepared a full Iury to this purpose.

It was done wisely of you (*Master Sheriffe*) let them be called.

Cryer call in the Iury.

1. Call *Common Principles*, Vous auys *Common Principles*.

A Iury a-
gainst Papi-
stry.

2. Call *Apostles Creed*, Vous auys *The Creed*.

3. Call *Second Commandement*,

dement, Second Commandement come in.

My Lord, I cannot get in.

Whats the matter?

My Lord (saith the Cryer) the Papists keepe him out.

Command to let him in, *Vous aues* the Second Commandement.

4. Call *Pater noster*,
Vous aues Pater noster.

5. Call *Holy Scriptures*,
Vous aues Holy Scriptures.

6. Call the *Aposrypha*,
Vous aues Apocrypha.

7. Call *Councells*, *Vous aues*

aues Councels.

8. Call *Antient Fathers* for the first 600. yeeres after Christ, Vous aues *Antient Fathers*.

9. Call *Contradiction* amongst themfelues, Vous aues *Contradiction*.

10. Call *Absurditie of Opinion*, Vous aues *Absurditie of Opinion*.

11. Call *Consent* of their own Men, Vous aues *Consent*.

12. Call *Testimonie of Martyrs*, Vous aues *Testimonie of Martyrs*.

Countes, saith the Clerke.
Then the Crier bids the
answer to their names.

*Common Principles, one;
Creed, two; Commandement, three; Pater-noster,
four; Holy Scriptures, five;
Apocrypha, six; Councell,
seuen; Fathers, eight;
Contradiction, nine; Absurditie, ten; Consent of
their owne men, eleuen;
Testimonic of Martyrs,
twelue: Good men and
true, stand together and
heare your charge.*

My Lord, here are some
more suinmoned by M^r.
Sheriffes authoritie.

Who be they M^r. Sheriff?

Master Law with his
sonnes, Cimill, Canon, Com-
mon,

Master Law
& his sons.

mon and Municipall.

Well, let them attend
the Court for the Kings
service, for vse, if need be.

Papistrie, if thou canst
iustly except against any,
I give thee leaue to chal-
lenge any such of the Iury.

Good my Lord, onely
one of the Iury I except a-
gainst, which is *Holy Scrip-*
tures, except it be our own
Translation.

Well, saith the Judge,
I am content it shall be so,
let it bee either *Montanus*,
or the *Rhemist*, or the *Vul-*
gar Edition, we desire a iust
proceeding with all the in-
differencie that may be.

M 5 Then

Then the Crier calleth aloud; If any man can giue Evidence, or can say any thing against the Prisoner at the Barre, let him come in, for hee stands vpon his deliuernace.

Here is my Lord a worthy Gentleman M^r. Verity.

M^r. Verity, come neere, what can you say concerning the Prisoner at the Barre?

My Lord, this I am able to iustifie. First, that he hath beene a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as be recorded

*Master Ve-
rities evi-
dence a-
gainst Pap-
istrie.*

*Like false
Teachers in
Doctrine.*

recorded in Scripture, if they were parallelled together, as the *Doctrine of Demils*, 1 Tim. 4. 1, 2. *Traditions & Commandements of men*, Mat. 15. 2. Mar. 7. 8, 9, 13. Col. 2. 22. *Venial sinnes*, Matt. 23. 16, 18. *Childrens neglect of Parents for Churches profit*, as they pretended, Mat. 15. 5. Mar. 7. 11. *Superstitious obseruations in meats and holy dayes*, Matth. 15. 11. Col. 2. 16, 21. *Laying heauy burthenes upon the people*, Luk. 11. 46. *Justification by works*, therewith troubling the Churches, Gal. 2. 18. & 3. 2. & 5. 4. 12. *Voluntary Religion and Will-worship*,

worship, Col. 2. 18. 23. The worship of Angels, Col. 2. 18. Carnall Libertie, 2 Pet. 2. 19. Rev. 2. 15. 20. And Teaching for filthy Lucre, Tit. 2. 11. Thus are they, as were the False Teachers, as the Scriptures in the New Testament sets them out in all these things.

How like they are (my Lord) to after Heretiques, learned Whitaker in his Booke *De Ecclesia*, in the first Question, sheweth many particulars.

*Like them
in practice.*

Secondly, (my Lord) he hath vsed the very same practices which False Teachers haue vsed: hee doth

to

to make way for his Doctrine, Worship and Advancement, euен as they did. ^a They played the Hypocrites in outward humilitie, in long prayers and formes of Deuotion; and so mislead silly women. ^b They graced their Doctrine with shew of Fore-fathers. ^c They took away the Key of Knowledge, and neither would enter into life, nor suffer others. ^d They told the people *old wines Fables*, and told lies in hypocrisy. ^e They vſed sleights and cunning coactiues to deceiue. ^f They boasted of their

^a Col.2.23.

^b Tim.3.5,
6.

^c Pet.2.3,
4.

^d Mat.15.

^e 2. & 7.3.
1 Pet.1.18.

^f Luk.11.5.

^d 2 Tim.4.
& 1 Tim.4.
7.

^e Ephes. 4.

^f 1 Tim.4.
20.

^a 2 Tho.
22. 2^e.
Act. 15. 24.
^b Reu. 2. 20.
Neh. 6. 14.

ⁱ Mat. 7. 23
Deut. 13.
1, 2.

^k Act. 17. 7.
& 24. 5. &
18. 13. &
25. 7.
2 Cor. 10.
10.
Act. 24. 5.

their learning, vsing profane and vaine babbling, and oppositions of Sciences, as they termed it. ^g They pretended *Revelations*, *Apostolical Traditions*, and alleged counterfet writings. ^h They had the Propheticall woman and deceiuing Prophetesses. ⁱ They had their Miracle-workers, Casters out of Deuils, and Dreamers of dreames. ^k They would slander mens persons, and the Doctrine of faithfull Teachers, and lay to their charge what they could not proue, speaking of them contemptuously, and

and railing on them.
They boasted to bee the
true Church, and that by
Successyon they were of
the Fathers.^m They would
use faire and soothing
words, & teach with inti-
cing words, and did striue
for excellencie of speech
of mans wisdome to de-
ceive.ⁿ When they could
not preuaile by faire
meanes, then they would
suborne false witnesses :
they threatned, beat, im-
prisoned, banished and
slew the faithfull Teachers
and Christian Beleeuers.
They would plot conspi-
racies to the shedding of
bloud,

^l Joh. 8. 39

Mat. 3. 9.

² Cor. 11.

13, 22.

^m Rom.

16. 18.

ⁱ Cor. 3. 1

ⁿ Act. 4. 18.

& 22. 1. &
6. 24. & 26.

10, 11. &
30. 50. &
22.

Reu. 2.

^o Act. 23.

14.

P Acts 13.
50.

bloud, and the Priests must
bee acquainted herewith
before hand to encourage
them hereto. P They
would make open insur-
rections, and stir vp great
personages to take part
with them. And what re-
bellion, treasons, conspi-
racies, insurrections, and
persecutions this *Papistrie*
hath wrought, my Lord
Bishop of *Chichester* hath
openly discouered to the
world in his Booke of
Thanksgiuing for our de-
liuerance from all these
Traitors, *Morton*, *Sandes*,
Parsons, *Campion*, *Ballard*,
Watson, *Clarke*, *Garnet*,
(Priests

(Priests and Jesuites)
Stuckley, Someruile, Throg-
morton, Parry, Babington
and his Company; Lopus,
Tyrone, Markam, Brooke,
with others; Percy, Catsby,
and all the Gun-powder
Plotters Laicks. And this
(my Lord) is not what I
could, but what I thought
sufficient to testify at this
time, because I would not
be tedious.

Master *Veritie*, by this
you haue vttered, it is ea-
sie to see how this man
hath followed, both the
false Teachers in Do-
ctrine, and the Enemies of
the Gospell in their pra-
ctices

etices. If there be any more witnesses, let them come forth.

Yes my Lord, here is Sir Christianitie.

Sir Christianitie, what is it that you haue to say against this Prisoner at the barre?

Sir Christianitie his evidence against Pa. pistrie.

My Lord, I was commanded to bee here to day to giue evidence what I know against this man, and this I am willing to do for the seruice of my Soueraigne. This it is (my Lord) which I haue to say, that this man with his Associates, hath in stead of Christian Religion, set vp a ser-

a seruice of Iudaisme and Paganisme, which I am able to proue in a multitude of particulars: but because I am loth to bee tedious in my relation, I haue brought heere with me *Three Bookes*, that the Jury may iudge of all the particulars, or they may be read before the Priso-
ner, if your Lordship shall be pleased to haue it so.

What booke Sir Christianity?

My Lord, one is that, that is called *The Three Conformities* set out lately. The other is, *De Origine Papalium*, set out by one Doctor

3 Bookes
 1. *Three Confor-mi-ties.*
 2. *De Ori-gine Papa-lis.*

*J. Raynolds
and Hart.*

Doctor *Morison*, and dedicated to his late Maiesty: and the third is, our learned Countriman Doctor *Raynolds* his *Conference* with *Hart* neuer answered of auy Papist to this day, who sheweth how the Popish seruice is like vnto the Iewish in very manie particulars, and wherein they be more Heathenish, than Iewish.

I am content to haue them read to spare your speech touching the Iewish Seruice.

So hauing beeene read, the Judge yet wished Sir *Christianity* to declare openly

penly how *Pagan-like* Papists bee, and as the Heathenish Idolaters in Israel and Iudah were, & onely out of the vndoubted Testimonies of Scripture, & the Apocrypha books, because those learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great breuitie as I may: that this Prisoner (if it be possible) may see how wickedly he hath dealt with mens soules to set vp in stead of Gods Service, an Idolatrous, Pagan-like Worship.

Papists like Pagans in many things.

These

^aRom.1.22.^bIer.7.18.^cDan.9.4.

Isa.41.7. &

44.10.

Ier.10.4.

Baruch 6.

45.

Deut.7.5.

& 12.3.

2.King.17.

41.

2.Chron.

33.7.19. &

34.4.

Iudg.18.

18.

Ezek. 23.

14,15,16.

& 8.10.

Numb.33.

52.

* These Pagans set forth God like a Man. ^b The Idolatrous Israelites had a Queene of Heauen: ^c they had Images of gold and siluer, brasse, yron, wood, and stone, and some of clay: some molten, some carued and grauen, some portrayed vpon walls, and other Pictures. Some were like men, *Dan.3.1. I Sam. 5.3,4.* and some like Women, *Act.19.27.2 Machab. 1.13. I Sam. 31. 10.* some like Beasts, like S. George and the Dragon, *Exod.34. Wisd.11.15.* They adored them with siluer and go'd, *Ierem.10.4.* and set Crownes

Crownes vpon some of
their heads, couering the
with costly garments and
of diuers colours, *Deut. 7.*
15. Hab. 2. 19. Baruch 6. 8.
9, 14, 15, 29, 39, 50, 55, 58.
Ezek. 16. 18. Wisd. 13. 14.
carrying a Scepter in the
hand, or a dagger, or an
axe, *Baruch 6. 14, 15.* They
set them vp with great de-
votion & solemnity, with
musick and melodie, *Dan.*
3. 3. with singing, dan-
cing and other delights,
Exod. 32. 5. They built
Temples for these Images,
Iael 3. 5. 2 Machab 1. 13, 15.
Baruch 6. 18. which were
the houses of their Gods,
Judg.

Judge 17.4. 1 Samuel 5.2.
and called them Sanctuaries, *Isai.16.12.* They
had Chappels for them,
Amos 7. 12. Yea, they
set them vpon tops of hils,
1 King. 14. 23. 2 King.17.
10. They had them in pri-
uate houses, *Judg.17.4,18.*
in chambers, *Ezek. 8. 12.*
and in secret places, *Dens.*
27.15. they had their ple-
asant groues plāted, *Jer.17.*
2. *1 King.14.23.* and there
also had their Images,
1 King.15.13.2 Chron.15.
16.2 King.17.10. They
had their standing Pillars
and Images, as the Papists
their Crosses, *Deut. 12.3.*

¶ 16. 22. 2 King. 17. 10.
Lev. 26. 1. these were in the
head of High-wayes and
Streets of Cities, Ezek. 16.
31. Jer. 11. 13. The multi-
tude were allured by the
gorgeous decking of
them, Wisd. 14. 20. & 15. 5.
6. Yea, they doted vpon
them, Ezek. 8. 10, 11. They
worshipped them, bowed
vnto them, and fell downe
before them, Dan. 3. 2. Isa.
44. 17. Ios. 23. 16. They
would lift vp their eyes vnto
them, Ezek. 33. 25. Pray
vnto them 1 King. 18. 26.
Hab. 2. 16. Isa. 44. 17. Kisse
them, Hos. 13. 2. 2 King. 19.
18. set vp scandles before

N them,

them, *Baruch* 6. 19. Make
vowes to them, *Baruch* 6.
35. and goe on Pilgri-
mage to some of them ve-
ry farre, *Ier.* 51. 44. expe-
cting some miraculous
cure from the Image, *Bar.*
6. 41. in entering into their
Temples they sprinkled
themselues with water, Al-
tars they had of stone, *Isa.*
65. 3. they vsed vaine repe-
titions in their prayers,
Mat. 6. 7. They measured
their Religion & goodnes
therof by plēty, *Ier.* 44. 7.
They had their sacrificing
Priests, *A&Z.* 14. 13. and
they were shauen Priests,
Baruch 6. 31. 32. Some-
times

times they were of the basest of the people, *1 Kings 12.31.* whosoever would, might for monie or for monieworth, make himselfe a Priest, *1 King.12.31.* *2 Chron.13.9.* And some serued for base wages, *Judg.17.* They had their Concubines, *Barnab.6.11.* *Hos.4.14.* Some of them would weare haire cloaths and torment themselues, *1 King.18.26.28.* *Zach.13.4.* and of a Deuotion in a Will-worship macerate their bodies, punishing & not sparing their bodies, *Col.2.23.* Their Teachers taught for hire, *Mich.3.11.*

2. Pet. 2. 13, 15. Rev. 2. 11.
11. For gifts, they would
promise life & peace. Ezek.
13. 22. Jer. 23. 14, 17. In their
seruice they had variety of
Musick, Dan. 3. their set ho-
ly daies, Exod. 32. 2 King. 13.
They had their holy wo-
men attēding the Idol-ser-
vice, Ezek. 8. 14. working
for them, 13. 18. 2 King. 23.
7. and prophecyng lyes,
Ezek. 13. 22. & were great
worshippers of the Queen
of heauen, Jer. 7. 18. & 44.
19. They had also their se-
veral gods for their several
Countries as Papists haue
their Saints, 2 King. 17. 29.
& 18. 34. They would pray
to

to these and sweare by them, *Ier. 5.7. & 12.16. Ge. 31.53. 1 King. 19.2. 2 King. 17.35. Zeph. 1.5.* Some in Israel which fell to Heathenish Idolatry were like Church Papists ; for they would worship Idols and yet goe to Gods house & heare his Prophets, *Ier. 7.8. 10.2 King. 17.41. Ezek. 14.3.7. & 20.1, 31. & 23. 29.* When Idolatry was cast out of the Church (as we haue done the Idolatry of Rome) the Idolaters would condemnē it, as an ill act in them, and speake against the seruing of God aright, as Papists do against

vs, 2 King. 18. 22. They worshipped towards the East, *Ezek. 8. 16.* They were very superstitious, *Acts 19.* They liued in very grosse ignorance of the truth, and in liberty of sinning, *Isa. 44. 18, 19.* & 45. 20. *Ephes. 4. 18, 19.* *Wisd. 14, 15, 16, 17.* They worshipped they knew not what, *Ioh. 4. 22.* Their Festivals after their Idol-service they spent in eating, drinking, singing, dancing, *Exod. 32. 6. 18, 19.* They had their reuellings and meetings full of excesse ryot, *1 Pet. 4. 3.* And would wonder at, & speake ill of such

as

as would not be like them. They had Brothel-houses, Ezek. 16.24. 2 King.23-7. 1 King.15.12,13. & 14.24. & 23.26. They had amongst them Coniurers, Wizards, Charmers, Observers of times, South-sayers, Astrologers, Star-gazers and such like. To these the people resorted & consulted with, 2 King. 21.6. 1 Sam. 5.2. 1 Chron. 10.13. Heft. 3.7. & 9.24. Deut. 18.14. Isa. 19.3. & 47. 12,13. Hos. 4.12. Ezek. 21.21. Jer. 8.17. Act. 8.10. They sacrificed to Nets, and burnt incense to Drags, Hab. 1. 16. They beleeuued that

N 4 some

Exod.7.11.
Isa.9.13.
Leu.19.37.
Jer.27.9.
Dan.2.4.
Deut.18.
10. & 11.
14.
Isa.2.6.
Dan.2.2.
Isa.47.13.
Act.16.17.
& 19.19.

some of their Images were approued of their great God from heauen, *Act. 15. 35.* They were cruell and bloudily minded against all that were against their Idolatry, *Hos. 10. 14. & 13. 16. 2 King. 21:15, 16. Judg. 6. 30. 2 Chron. 24. 18, 21.* The Idolaters in Israel and Iudah brought in the Heathen, as Gods plague vpon them, to punish them for their Idolatry, *2 Chro. 24. 23. & 21. 16. 17. & 33. 11 & 30. 6. 10, 17. 2 Kin. 17. 18.* as the Papists haue brought the Turkes vpon the Christian world by their Imagerie and

and Idolatry, *Rev. 9*. They were stupid and without understanding in their Idol-making, & in setting them vp to worship them, *1 Jn. 44. 14, 20.* and so continued therein obstinate as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practices.

Your evidence is so cleare (*Sir Christianitie*) as hereby all may see, how Pagan-like Papists bee in their Imagerie, Priests and Temples. Is there any further evidence?

The stands vp M. Attorney

N 5 Gene-

Maffer At-
torney Ge-
nerall, his
evidence a-
gainst Pap-
istrie.

Generall: & did proue him to be guilty of high treason both against the person and the lawes of his Soueraigne. My Lord (saith he) this fellow vnder pretence of Religion (for all must be couered with his shadow) hath set vp another spirituall *Head* ouer the Church, besides Christ, (euен Antichrist his greatest enemy) as is sufficiently proued. He hath set vp also *Meditators of intercession* besides Christ: also in his rebellious pride of heart he hath exalted *mans Merit*, and made him a party Sauiour of himself, by satisfactory

pu-

punishments either heere
or in their feigned Purga-
tory. Thus is he a Rebell
and an Abettor of Rebels
against Christ.

Againe, the Law of
Christ (the holy Scrip-
tures) he hath notoriously
corrupted and abused ma-
ny wayes. 1 He maketh it
no perfect rule. 2 Hee tea-
cheth blasphemously that
the *Originall is corrupt,* and
so shaketh the faith of all
such as rest on the Scrip-
tures. 3 He hath added to
them mens writings cal-
led *Apocrypha,* to make
them *Canonical.* 4 He hath
feigned a *traditionall word*
and

& equalleth the same with
the Scriptures. 5 He debar-
red for a long time the
translating of Gods Word
into a knowne tongue, to
keepe the people from the
vnderstanding thereof.
6 Being enforced at length
to translate it, hee hath of
purpose done it *corruptly*,
and with many *uncomely* &
obscure words, hath hid-
den the truth still, to keepe
the people in blindnesse.
7 Yet this their so corrupt
& obscure Translation is
not admitted *indifferently*
to all, but to some,
and to these vnder li-
cense, for which they pay
money.

money. 8 These parties, though they may read the Scriptures, yet must it bee with the *Popes Spectacles*, and may not see farther than the false Teacher pleafeth, nor conceiuе otherwise of the Sense than he suggesteth, though the Text be neuer so cleare of it felfe. 9 They blaſphemously publish, that the Scriptures are a *Nose of Wax*, a *dead Letter*, *sowterly Inke*, *dumbe Judges*, and a *blacke Goffell, inkie Divinity*, and may haue one ſenſe one time, and another at another time, according to the Churches ſtate & condition.

*cauſamus in
bis Epifſ.
Log. Bohem.*

dition. **io** They set vp a
corrrupt Latine Translation,
for as authenticall as the
Originalls in the Hebrew
and the Greeke. **ii** And
Lastly, they brought into
the Church in stead of the
holy Bible *a booke of Lyes*
to be read. Thus is this
wicked wretch guilty of
High-Treason against our
Soueraigne.

Besides that, hee hath
counterfeited his Maie-
sties Broad Seale, inuen-
ting *new Sacraments* neuer
of Christis institution, and
hath conspired and plot-
ted the death of an innu-
merable multitude of his
Ma-

Maiesties Subiects in a
most cruell and bloudie
manner, My Lord, he is no
way longer to be indured:
for wee shall never bee at
Peace as long as hee may
haue libertie to liue; for he
is a ranke Traitor to our
King and State, an vnder-
miner of Religion and the
true Church of Christ, &
an enemie to our peace &
welfare in the Common-
Wealth.

Gentlemen, (saith the
Judge) you of the Iurie
haue heard Master Attur-
nies witnes, also what both
Master *Veritie* and Sir
Christianitie haue spoken
against

against him: now that you haue heard the euidence so fully, what say you touching the Prisoner, is he guiltie or no ?

Then the Foreman, in the name of all the rest, answereith; Guiltie, my Lord.

Whereupon the Judge turneth to the Prisoner, & saith; *Papsstry*, thou hearest what grieuous iniquities, foule and filthy abominations, murthers & maffacres haue beeene layd to thy charge ; thou hast heard the *Verdict* of these so learned and well approued Gentlemen, chosen without all partiality to go vpon

vpon thee. And they in
their iudgement, vpon
their consciences, haue
found thee guiltie. What
canst thou say for thy selfe,
that sentence of death
should not bee pronoun-
ced against thee.

My Lord, the *Jurie* assu-
redly is corrupted by some
meanes or other , else
would they never haue
found me guiltie : for our
learned men haue cited
many of these in my be-
halfe, and therefore I ap-
peale from them to a Ge-
nerall Councell , for the
Triall of their honestie in
this *Verdict*.

Papistries
appeale.

Vpon

Vpon this lewd surmize
& brazen-faced accusati-
on, all the *Iurie* fell a mur-
muring, being much grie-
ued to be taxed offaithles-
nes and periurie. The wor-
shipsfull Gentlemen, the
Justices and *Sheriffs* began
to speake in their behalfe,
but the *Judge* standing vp,
staid them, and made an-
swer for them.

Papistrie, to bee briefe
with thee, thou art shame-
lessly impudent to accuse
these worthy Gentlemen,
for iustly proceeding ac-
cording to the cleere Eu-
dence to thy face. For thy
learned men, they haue on-
ly

ly cited the names of some
of these, but without their
knowledge or consent.
Yea, many testimonies
they bring vnder their
names, which indeed are
proued to be counterfeits,
abusing their vnadvised
Readers in their vniust de-
fence of thee. As for thy
Appeale to a Generall Conn-
cell, its but to set a good
face vpon an ill cause, for
thou knowest that we haue
lōg desired a *Free General*
Councell, but not a gathe-
ring together like the
lewd *Conuenticle of Trent*.

But art thou not asha-
med to conceit the bring-
ing

ing of these mens verdict to the tryall? We must by them be tried, & not they by vs. By what canst thou trie the *Principles of Religion?* wilt thou deny them? must *Fathers, Councells, Scriptures* & al be brought vnder our Judgements? Thou haddest no cause to tax the Iurie; if any had bin in fault, it should haue been the Witnesses: but canst thou tax *Verity* of lying, or *Christianity* of falsehood? As for Mr *Attourney*, his speech is no more then your owne words, writings and practise doe testifie.

Hearc

Hearc therefore thy Sentence, iustly deserued before God and men.

Papistry; thou hast bin indicted by the name of Papistry, of all these former treasons, rebellions, cōspiracies, gun-powder plots, murthers, massacres, falsehood, heresies, Iudaisme & Paganisme, and of that thy detestable Idolatry, and for the same, hast been arraigned, thou hast pleaded not guilty, hast put thy selfe vpon thy tryall, and beeing found guilty, having no more to say for thy selfe, this is the Law.

That

Papistry
condemned.

2.Thes.2.
7.
Reu.12.9.
& 17.3.9.
& 20.4. &
19.20.

Reu.14.10
11.

That thou the *Mystery*
of *Iniquitie*, with the old
Serpent, called the *devil*, or
Sathanas, thy father, with
thy lewd mother, that
great *Whore*, druk with the
bloud of the Martyrs of
Iesus, which sitteth vpon
a Scarlet-coloured Beast,
as also with that false Pro-
phet the *sonne of Perdition*,
thy guide and gouernour
shall bee cast aliue where
the Dragon is, into the
Lake of fire, burning with
brimstone, there to be tor-
mented with all thy mar-
ked ones in the presence of
the holy Angells, and in
the presence of the Lamb,
without

without rest day & night,
the smoake of which tor-
ment shall ascend vp for e-
ver and for cuer, without
mercy or hope of redemp-
tion.

After this Sentence,
there is made an *Oyes*, and
so the *Court* breaketh vp;
the *Judge* ariseth, the *Insti-
ces* and *Gentle-men* attend
him, the *Sheriffe* with the
Vnder-Sheriffe & his ser-
uants going before with
the sounding of a Trum-
pet, and so doe conduct
him to his *Lodging*, and
there doe leaue him with
rest and peace.

*The court
breaketh
vp.*

L A V S D E O.

8c:

24. 10. 1911

1911. 10. 24.

1911. 10. 24.

1920
1921

bernard, R.

~~6.23 book~~



